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What Laymen Wish Ministers Knew

BY WILLIAM E. BARTON, D. D.

A few weeks ago I asked this question through the columns of a religious weekly, and it was copied into other papers, and brought me many replies:

"If you knew an old college friend of your minister's, who could be perfectly frank with him without danger of hurting his feelings, what would you like him to tell your pastor that would make him a more efficient minister?"

If ever a man tempted fate it was in the asking of that question. It would be difficult to say what field was not entered in the answers. The minister's theology, manner, personal habits, public services and daily walk and conversation came up for a day of judgment. It was the opportunity which the critic had been waiting for; and the criticisms and suggestions have filled many columns in the *Advance*, in which paper the question first appeared.

It will surprise some readers, I am confident, to know that more answers applied to dress than to any other one topic. They were mostly from women, yet not a few were from men, among them the ministers themselves. The publication of these letters had to be stopped by main strength, and that while the file unpublished was mounting higher.

I will not re-open again the question what a minister ought to wear, but only will mention the fact that the people in the pews do not think it a trivial question. The man who is great can afford to be eccentric in his dress, and the man of large intellectual achievements may be careless and have it assumed by his more charitable listeners that he is occupied with matters too vast for these minor concerns. But the average man must be careful how he dresses. A very large number of women have asked me to be the old college-mate of their respective pastors, and to say to these good men such things as these:

Brush your coat before you enter the pulpit. Black your boots before you make pastoral calls. Eschew the white tie that is no longer white. Do not wear white socks into the pulpit, nor permit any sock to turn down over your shoe-top. Banish the red necktie. Do not try to dress like a business man, but magnify your office. Seek the golden mean between the self-proclaimed ecclesiastic and the flippant man of the world. Wear black, or gray, and white. Dress not like a fop, nor yet like a grocery clerk. The Lord devoted a good deal of space in the Old Testament to telling how priests should dress; do not think it a matter of small concern. Be spotlessly clean and neat, and dress as befits your calling.

One good woman wrote a long letter about her pastor, whom she dearly loved, but whose attire was so shabby that it put his people to shame. She said they were having a lecture course in the church, and he introduced the lecturer. The lecturer was attired in faultless evening dress, but the minister was there in a pepper-and-salt suit, with sack coat the pockets of which were bulging; that the trousers had not been pressed, and the whole aspect of the man was shabby. His people were mortified, but hoped for better things. But the next number was a concert, by a noted company, and out came the same old suit of speckled gray, the pockets a little more bulging, and the trousers more bagged at the knees as though he had spent in prayer the whole time intervening. And all the best people of the town were there,—the people of the other churches, the Presbyterians and the Episcopalians and the Publicans and Sinners, and there he was on the platform among those richly dressed singers, looking like the janitor, and giving the enemies of the Lord occasion to blaspheme, and mortifying his own people. This good woman felt that such an act was unpardonable. But she loved her pastor, and wanted some one to tell him who could do it without hurting his feelings. If he reads this he will please consider himself told, and will kindly nurse his feelings which are not intended to suffer violence.

But there are more important matters which laymen wish their ministers to know. Here is a man who thinks that ministers are conceited and supersensitive. They are accustomed, he thinks, to having their own way so much, and to being petted to such a degree, that when good honest and wholesome opposition comes to them, they resent it as something that attacks a fundamental principle of the Christian faith. The trouble, he thinks, is that ministers grow egotistical by the very logic of their situation. A young

man, inexperienced and in any other profession starting in as an apprentice, is put in charge of a church; about him gather men who have spent years in the management of church affairs and who are old enough to be his father; yet if they do not take his advice in the last detail of his unfledged plans, he is hurt, resentful and morose. This man of the world thinks that ministers ought to cultivate a thicker skin, and a good deal more common sense. He thinks it would be better for them if they were opposed oftener than they are. Inevitably ministers grow conceited he thinks, but they might be less so; and he has some hope that a private suggestion of mine, whispered through the privacy of the public press, may help his minister.

In the matter of preaching there is a perfect Babel of voices, and I hear few words clearly. There are those who want less scholarly preaching, and more of "the simple Gospel." But there are others who say that they no longer go to church because the minister insulted his congregation by preparing nothing but platitudes. There are those who cry out for preaching on duties of the time; and there are others who say that they do not want a Sunday edition of the daily papers. The minister who would heed all these voices must steer between Scylla and Charybdis.

But there are others who want preaching of the kind they can define. It is preaching that makes religion attractive. "We have a young minister of no great ability," says one man, "but he succeeds because he makes religion attractive." They ask that the message be a warm message. Men want sympathy and fellowship. They want to believe in a God whom they have not seen through a genuine brother whom they can see.

In general they want a minister to let tobacco alone. The parishioners of smoking pastors either want the thing stopped, or they have not written in answer to the question. And if I had been writing, and had been the parishioner of a smoking parson, I should agree with them.

There are people who complain of the timidity of their pastors, and their fear lest too great exercise of the missionary spirit should reduce revenues for home work. They say that their pastors are afraid to call for sacrifice, to rebuke luxury, to preach the simple message of the Gospel which is the message of giving. One such letter says that the minister is interested solely in his own church; that he never attends missionary conventions or tells the people of missionary news or appears interested in missionary information or preaches missionary sermons, and that his church is dying through lack of root and sun. The writer thinks he needs to learn that whosoever would save his soul shall lose it, and he who would spare his church shall destroy it. The church in no danger of dying is the church that gives its life freely; some parishioners wish their ministers knew it.

There is long and continued complaint by reason of the lack of pastoral visitation. It does not come chiefly from the large fields where the minister might be assumed to have other and pressing duties, but it comes from little churches where beyond the preparation of sermons and the leading of a prayer meeting and the teaching of a Sunday School class, there is little for a minister to do but visit his people and build up his church. People wish their ministers knew how to make parish calls that are helpful and efficient in building up the church. If the letters received are to be believed, some ministers do not know. And some apparently do not know how to terminate a call. There is at least one pastor whose parishioners would welcome his coming if they could be sure of his going. But he stays and stays and stays until the good people fidget and fret; and he evidently stays from sheer inability to go. I am asked to say to him very gently that the time for a minister to rise is when he himself is speaking; that it would be rude for him to start for the door when the people he is visiting are talking, but that when his turn comes to speak, if the conversation has reached any point that approaches a terminal, he may begin to speak, rising as he does so, and move toward the door. This is a very simple thing to tell, but apparently there is one minister in the nation to whom the knowledge should be worth something.

People want their ministers to pay his debts. There are men in high positions who might be in higher ones if they would pay their debts. At least three strong men are thus complained of, and I chance to know them all, by loyal parishioners who tell that while the minister is paid a good salary, he embarrasses his people by non-payment of his honest obligations. I am requested to say to each of these men, in a wholly impersonal way, that they ought to pay as they go, and let no man hold any of their paper unpaid and overdue.

It is pleasant to report that a number of letters have been received from people who want to say better things to the minister than they have courage to whisper in his ear. They wish the minister knew how much they love him, how they appreciate his faithfulness, admire his scholarship and eloquence, and pray daily for his success and for the enrichment of his soul in all spiritual things. While the number of these letters is less than of the other kind, there are enough of these to show how warm are the hearts of people toward the ministers who are earnest, sympathetic and kind. The thing I should like most of all to say to my friend the minister, speaking as his classmate and friend, is, "Your people love you, believe in you, pray for you; be as good a man as some of them believe you, as good as you wish them to think you, and you will have a large and glorious success."

I indulge in no moralizing upon these suggestions. I have been asked to mention them in kindness to the pastors of those who have written these messages, and this I have already done. But this summary cannot fail to be of interest, and to some good men it may hold up a mirror, in which they may see themselves as others see them. And it is to be hoped that they will not go their way and straightway forget what manner of men they are, but be blessed in their work.

"Let Me Alone!" or the Great God in the Hands of a Man

THEODORE CHRISTLIEB.

"FROM "ONF HUNDRED REVIVAL SERMONS AND OUTLINES." PUBLISHED BY F. M. BARTON, CLEVELAND, O.

Exod. xxxii: 7-14.

Have you never seen a father take his son upon his knee, play with him, pretend to let the child get the mastery over him, so that the boy begins to triumph at his supposed victory?

Such a scene was brought to my mind by a short sentence of our text, some of the most remarkable words in the whole sacred writings. I mean the words, "Let me alone." God, in his wrath, about to destroy his unfaithful people, says to Moses: "Let me alone, that my wrath may wax hot against them, and that I may consume them." What an expression! "Let me alone." He allows himself to be bound, as it were, hand and foot by his own creature, a weak man, and must now beg and pray, "Let me alone."

The Holy Scriptures tell us of many a conflict in which the weaker gains the victory over the stronger, as David over Goliath, the poor widow over the unjust judge, and others; but what are those in comparison with the wrestling to which our text of today directs our attention? Here we have a man laying hold of the Lord God himself in faith, in love for his fellow men, struggling with him, overcoming him, holding him fast, so that the Holy God exclaims: "Let me alone!" and even then Moses will not let God go, but compels him to what he, the man, pleases.

The patriarch Jacob once wrestled victoriously with God, and cried: "I will not let thee go." We know not whether to wonder more at the boldness and power of faith of these men, or at the condescending grace of God; at God's request or at Moses' answer; at the wonderful struggle, or at its remarkable issue.

We shall direct our attention:

I. To *God's request,* or the condescension with which God gives himself up into the hands of a man.

II. To *Moses' reply, or the faith which lays hold of God and prevails against him.*

III. *To the issue of the struggle, or the victory of God in the victory of man.*

"And the Lord said to Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves."

What news for Moses, who had just received the two tables of the law from the hand of God! Thy people have corrupted themselves; all that I have spoken with thee, all my wonderful works and my guidance have been in vain. And with these words he gives Moses to understand, "therefore have I also cast them off." God no longer acknowledges them as his people, but says, "*Thy* people, which *thou* broughtest out of the land of Egypt."

We behold Moses standing alone before the Holy God, forsaken by his people and his people forsaken by God, as if the sin of his people were being laid upon *his* shoulders with this *thy* and this *thou.* Then God comes to his aid, and without any reply from Moses begins anew: *"I have seen this people, and behold, it is a stiff-necked people; now therefore let me alone, that my wrath may wax hot against them, and that I may consume them;* and I will make of thee a great nation!" "Let me alone!" God exclaims, and shows by this one word the enormous power Moses has over him. "There is yet a barrier between my wrath and thy people. Thou art this barrier. Let me alone, remove this barrier out of my way, let my wrath have its course; thine inward crying binds me fast; as long as it continues, I can do nothing." At these words Moses begins to feel, all is not yet lost. "God is still prevented, still held back, bound fast; it is in my power to let him go, or to hold him back; the great God is in my hands!"

What gracious condescension of God to beg, "Let me alone!" what condescension to say to Moses that he is in his power. Is not this an astonishing thought; the great God in the hands of a man, and moreover, in the very moment of God's appearing in all his terror, in the zeal of his wrath?

Do you say, This is incredible? Go with me from the desert of Sinai to the land of Canaan. I will lead you into a little town, till at last we come to a lowly stable, into which we enter. There, in a corner on a heap of straw, sits a handmaid of the Lord, and an infant slumbers on her lap. What does this picture say to you? Nothing short of this: The great God, in the hands of a human creature! and here, not in the hands of a strong man, but of a weak woman—a virgin. What condescension!

Can you not yet believe it? We will step into the spacious hall of a palace in Jerusalem, and behold there assembled the chief priests and elders, and all the council of the Jews. In the midst stands One bound, calm and silent. "What think ye?" asks he who presides, putting it to the vote, and the sentence is pronounced, "He is guilty of death." What does this scene tell us? The great God in the hands of a man, and this time not of a faithful, believing prophet, not of a holy virgin, but in the hands of false prophets, or hardened, hypocritical sinners. What condescension!

Yet another picture. Behold this same figure, scourged, spit upon, crowned with thorns, standing on "the pavement" before the judgment hall of the Roman prætor, surrounded by Roman soldiers, whilst from the street comes a wild demoniacal shout, "Crucify him!" The judge says to the prisoner, "Knowest thou not that I have power to crucify thee, and have power to release thee?" What does this scene say to us? The great God in the hands of a man; and this time not in the hands of one of God's chosen people, but in the power of a heathen. What condescension!

I bring before you the last picture. See a great company of people moving towards a

hill outside the city wall, the men mocking and blaspheming, the women weeping, the pale central figure carrying a cross. Now they have gained the hill-top; the cross is laid on the ground, the figure is stretched upon it. Hark! A voice breaks forth: "Father, forgive them, for they know not what they do!" They drive nails through the hands and the feet; now the cross is raised up. What does this scene say to us? The great God in the hands of a man, and this time not of an Israelite, not of a cultured man in high office, but of an executioner. What condescension!

Soul, wilt thou now believe that the great God, in his infinite condescension, yields himself up into the hands of a man? Let Moses, let Mary, let the ill-treatment of thy Lord, let every drop of blood that he shed say to thee: God, in his infinite, incomprehensible mercy and condescension, gave himself up into the hands of men! Redemption itself is nothing else than that God gave himself into our hands; that he, who was so far away from us, came nearer to us, enabled us to lay hold of him, to grasp him.

Reconciliation through his blood is nothing else but the free gift of himself into the hands of sinners in order to show us that he is our own, that we may possess himself. That which took place on Golgotha was the last and deepest act of the Divine drama, in which God yielded up himself into the hands of men.

"THINGS A PASTOR'S WIFE CAN DO."

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LIVING WITHIN ONE'S INCOME.

It is said by some that the first three months of a young convert's life will determine his future usefulness. If the burdens and privileges of the new life are accepted in the right spirit there will be growth and development; but if rejected there will come great loss and often utter ruin of all future usefulness.

This crisis comes sooner or later in the home life of every young man and his bride, and it is doubly needful that the pastor and his wife do not fail. There are ministers today seeking in vain for pastorates, because some time in their lives they failed to adjust their expenses to their incomes, and although repentant, their reputation follows them. No matter what the demands are, or how small the income, success in the pastorate requires that self-denial shall be exercised until the money received will pay for everything purchased. We do not believe this self-denial should be required only of the wife, and in order that it be equalized it might be a good plan to pay all the general bills and then divide the remainder between the two who should be equally interested. As every one is to give an account of himself to God, the pastor will in this way allow his wife the privilege of being accountable to the church, society, and God for the way in which she divides what is her own.

One large factor in our own happy life has been the account book kept by the pastor since the wedding day. Every day his money is counted before he sleeps and the book shows every penny expended. At the end of the month everything is classified—rent, fuel, food, missions, and charities, and the allowances to each member of the home. This perfect frankness between the pastor and his wife will bring peace to the new home and merry hearts over denials that would otherwise sour and estrange.

One of the charms of courtship was in the constant surprise of the little gifts exchanged. This division of the amount left after the general expenses are paid will make the continuance of this custom possible, and on it much of the happiness of married life depends. A long experience proves that happiness does not depend upon a large salary. When a church gives to the pastor all it can, the all may be little, but the hearts of love in it will still find many ways of supplementing the small salary, inexpressibly touching to those who receive. These gifts almost entirely cease in many of our larger churches, so that it was not strange to see a pastor's wife weep when receiving the gift of a Thanksgiving turkey. It reminded her of that little first church of long ago. It is too true, with everything gained there is some loss, and for all those difficult denials of early life in the pastorate there are compensations so sweet that they are never valued until lost in the "greater blessings" we all crave.

In doing right and keeping out of debt we must deny ourselves often much that we enjoyed before marriage; but there is one comfort that can never be taken from the true heart, for "your Heavenly Father knoweth that ye have need of all these things," and if we fulfill the conditions, "all these things shall be added."

Daily Strength

1. He is the very Light itself, that burns and is not consumed.
2. Not till He is impotent shall we be weak.
3. He never withdraws what He once gives.
4. Our faith is the condition of our being strengthened by His Spirit.
5. The heavenward look will guard us from the temptations which surround all our service.
6. Habitual communion with God is the root of the truest and purest compassion.
7. We have everything to assure us that we cannot fail.
8. Let us not in our faint-heartedness number up our failures.
9. For us there remains the joy of harvest—hot and hard work, indeed, but glad-some too.
10. We believe in a God who never sends mouths but He sends meat to fill them.
11. As He must continually impart, so must we continually receive else we perish.
12. Our truest prapers are but the echoes of God's promises.
13. God's best answers are the echo of our prayers.
14. Above all, by simple, earnest prayer keep your hearts as it were wide open to the sun.
15. We ought to pray that God would work by sending forth defenders of the truth.
16. Wrenched away from Him, Christian morality has no being.
17. The gospel of forgiveness and reconciliation is all contained in the name of Jesus.
18. The Church has forgotten how to meditate.
19. Many of us are so busy thinking about Christianity that we have lost our hold of Christ.
20. His resurrection makes our sleep calmly certain of a waking.
21. Christ accepts the homage that has a heart to it.
22. We must keep very firm hold of Christ for ourselves by much solitary communion.
23. In Him we see what men may become, and what His followers must become.
24. He is gone to prepare a place for us, not to fill a solitary throne.
25. One Hand holds us in a grasp which the fleshless fingers of Death in vain strive to loosen.
26. Nobody can come between us and God but ourselves.
27. How blessed, then, to know of a love which cannot change or die!
28. The whole of what He has been to any past He is to us today.
29. The King has gone to receive a Kingdom, and to return.
30. God will be tomorrow's God; today's Christ will be tomorrow's Christ.
31. Rejoice that there has been one thing in your lives which, you may be sure, will always be there.

Alexander Maclaren, British Weekly Calendar.

ILLUSTRATIVE DEPARTMENT

Gleanings From Many Fields

REV. JAMES L. GORDON, WINNIPEG, MAN.

DUTY VS. GLORY. (185)

Hos. 6:6.

To strive after glory is to strive after the shadow and let the substance go. It is said that in all of Wellington's dispatches you never meet with the word "glory;" it is always "duty." In Napoleon's you never meet with the word "duty;" it is always "glory."

AN INFIDEL'S EXPERIENCE. (186)

Prov. 4:15.

David Hume, who in his youth was a believer in Christianity, was appointed in a debating society to advocate the cause of infidelity, and familiarizing himself with the subtle sophisms of scepticism, became a lifelong deist. Voltaire, it is said, at the age of five committed to memory a sceptical poem, and the impressions made upon his mind were never obliterated.—*Getting on in the World.*

APPEARANCES DECEITFUL. (187)

1 Sam. 16:7.

When Coleridge, the school boy, was going along the street thinking of the story of Hero and Leander and imagining himself to be swimming the Hellespont, he threw wide his arms as though breasting the waves. Unfortunately, his hand struck the pocket of a passer-by and knocked out a purse. The outer deed was that of a pickpocket and could have sent the youth to jail. The inner motive was that of an imaginative youth deeply impressed by the story he was translating from the Greek, and that inner motive made the owner of the purse his friend and sent young Coleridge to college. Thus, the philosopher tells us, the motive made what was outwardly wrong to be inwardly right.

AN INSPIRATION. (188)

Psa. 126:2, 3.

When Xenophon and his companions after a long wandering in the mountains of Armenia, lost, starved, homesick, and harassed by barbarians, at last beheld the sea, they wept for joy and shouted, "The sea! the sea!" for it was to carry them home; so you and I, coming out of the wilderness where we were lost and starved and sore pressed by barbarians, may well look out toward the wide expanse of liberty and cry out, "The sea! the sea!"—*Dr. Swing.*

FOUNDATION WORK. (189)

1 Cor. 3:11.

It required years and years to lay the foundations of Minot's Ledge lighthouse, but after that the lighthouse went up in six months. A floating iceberg, with the sunlight beating on its pinnacles and towers, is a beautiful object; but for the hundred feet you see above the ocean surface there are eight hundred feet below. And so everywhere the seen is built upon the unseen, and would be impossible without it.

NO HEART BEHIND THE VOICE. (190)

1 Cor. 13:13 R. V.

A generation ago there appeared in Paris one whose voice was counted the most perfect voice in Europe. Musical critics gave unstinted praise to the purity of tone and accuracy of execution. Yet in a few weeks the audiences had dwindled to a handful, and in a few years the singer's name was forgotten. Obscurity overtook the singer because there was no heart behind the voice, and so the tones became metallic. Contrariwise, the history of Jenny Lind contains a letter to a friend in Sweden, in which the singer writes: "Oh, that I may live two years longer and be permitted to save enough money to complete my orphans' home!"—*Dr. Hillis.*

RICH BUT BROKEN HEARTED. (191)

Job. 14:1.

Gipsy Smith writes concerning some special meeting held among the wealthy families in New York City: "These meetings were held in one of the largest mansions of the city. There was no advertising, but personal letters were sent to the aristocratic ladies of New York, inviting their attendance. At the first meeting one hundred and seventy-five ladies, including many of the exclusive four hundred, gathered at eleven o'clock to hear a gospel address by a converted gipsy. Mrs. Rockefeller and her daughter, Mrs. Russell Sage, and many other well known ladies, were present.

A lady, who had quite recently lost her husband and her child, thanked me at the close of one of the services, and said, "Remember that in every congregation, however small, there is always somebody with a broken heart."

ONE WORLD AT A TIME. (192)

Phil. 1:23.

It is said when Henry D. Thoreau lay dying at Concord, his friend, Parker Pillsbury, sat by his bedside; he leaned over, and took him by the hand, and said, "Henry, you are so near to the border now, can you see anything on the other side?" And Thoreau answered, "One world at a time, Parker." Religion must lay plenty of emphasis on the present, it must be sociological and psychological and ethical, as well as theological, but religion will never see the day when it can adopt the modern fad "one world at a time." A fully developed man already lives in two worlds at the same time, and he cannot do with less. I must know what kind of a person I am before I can tell what kind of a life I ought to live.—*Anon.*

THE CRUSADERS. (193)

Rev. 22:14.

In the days of the Crusaders when they caught sight of the Holy city, every man sprang to his feet and shouted, "Jerusalem! Jerusalem! city of the King! city of the King!" and then they broke their ranks to see which could be first to enter the city.

ENTHUSIASM. (194)
Rom. 12:11.

In his famous story of archery Virgil represents Acestes as shooting his arrow with such force that it took fire as it flew and went up into the air all aflame, thus opening from the place where the archer stood a pathway of light into the heavens.—*A Man's Value to Society.*

A CUNNING POPE. (195)
Prov. 5:22.

Once when the Roman Conclave was walled in to elect a new pope, and no one of the Catholic monarchs was certain of electing his candidate, in order to gain time they elected an aged cardinal who was too sick and feeble to stand alone. As soon as the ballot was announced the sick man arose, dropped his crutches, and straightened up in vigorous manhood, saying, "Now, gentlemen, you have a ruler." A long and powerful reign verified his statement.

THE POWER OF SEEING. (196)
2 Kings 6:17.

The chief thing in getting illustrations is to cultivate the *power of seeing.* The seeing eye determines the vision. "What a dreary prospect you have here, Mr. Ruskin! Nothing but a flat country and waste water."—"Do you think so?" said the great prose poet. "When I look out, I always see the sky." It is the power of vision that we wish; and more than one preacher attributes the power to the study of John Ruskin.

Evangelistic Searchlights

BY A. C. DIXON.

"JIGGERS" OF LIFE. (198)
Jas. 3:5.

Stanley tells us that few of his men were killed by elephants and tigers. They suffered most from the "jiggers," little insects that it takes a microscope to see. They get under the nails and the skin, producing irritation that frequently causes death. The "jiggers" of life worry many people into their graves.

THE HUNTER AND THE ANTS. (199)
Eccl. 9:11.

I read some time ago the experiences of a hunter who shot a tiger and thought he had killed him, but, on his approaching, the tiger sprang up and, seizing the hunter by the knee, crushed the bone, and then fell back dead. The hunter found himself unable to walk and his cries were not heard. After a few hours, however, he forgot the tiger and even the broken bones in his terrific struggle with thousands of little ants. They covered him and every nerve seemed to be bored with a hot awl. But for a timely rescue, he had soon been killed by the ants.

So it is in many human experiences. It is not the great tiger of calamity and grief that kills us, but the little ant worries of every day life.

SIR WALTER SCOTT'S COTTAGE. (200)
Prov. 15:17; Prov. 16:19.

Sir Walter Scott began his married life in a very humble cottage. With his own hands he made the dining room table. Over the gate in front of the house, he twisted the boughs of two willow trees, his wife and he came out in the moonlight and walked backward towards the house to observe the magnificence of their arched gateway. The splendor of Abbotsford afterward did not satisfy him more than the sweet simplicity of this cottage in which love contrived and strove for mutual enjoyment.

LINCOLN'S NOMINATION. (201)
Prov. 31:12.

When Abraham Lincoln received the telegram announcing his nomination for President of the United States, he arose, put on his hat and coat, and said to the friends, "There is a little woman at home who would like to hear this." And he went off to spend the evening with her. Dark days when death had entered their home came in after years, and it was this sympathy between them that helped them to bear what God's providence had sent.

THE FRENCH SOLDIER IN THE HOSPITAL. (202)
Prov. 31:28.

A French soldier lay sick in the hospital at Geneva. The physician telegraphed to his father that he must hurry if he would see his son alive. The old man came and found the boy very weak. "I have no appetite, father," he said, "and unless there is a change, I can not live long." The father took from his valise a bundle of brown bread that had been baked by the boy's mother at home. The moment he saw it, he said, "I think I could eat that." It was the thought of home that gave him appetite and brought him renewed vigor. So the instruction and influence and prayers of a godly father and mother will strengthen the soul of the child in future years. He will love religion, because it was honored at home.

THE TYROLESE FISHERMEN. (203)
Rev. 15:3.

As the Tyrolese fishermen return from their day's work through the fog, their wives and daughters stand on the shore and sing their native songs. The husband or brother catches the strains of the music, and joining in it directs the prow of his little vessel towards home. Can we not hear through the fog of time the music that floats to us through the open door of our Father's house in heaven? It is the music of love and peace and joy. Shall we not join in it while we direct our course toward the eternal home?

THE CASTLE OF CHILLON. (204)

Rom. 6: 16.

In the castle of Chillon there is a deep, dark shaft into which prisoners once fell to their death. The keeper took them out into the dark corridor and told them that they were free. As they rushed for liberty they fell into this shaft and down into the dark waters of the lake. So this watchword of personal liberty may lead many a one to fall into the sea of drunkenness.

TWO PICTURES. (205)

Titus 2: 14.

On the title page of a book written by Mrs. Whittemore of the Door of Hope, New York, are two faces, one of them wrinkled, vicious and hard; the other, with an expression of sweetness, gentleness and purity. These faces belong to the same person, yet not the same, and the photographs were taken only one year apart. "Blue Bird," the denizen of the slums of New York, comes to the Door of Hope in her degraded condition, hears of Jesus, trusts him, loves him, begins to tell others about him, and before she dies is a good woman, an enthusiastic worker for the uplifting of her fallen sisters. Here the problem of sin is settled. Take Christ into the heart of a man or woman, and a pure life will be the result.

THE DRUNKARD. (206)

Prov. 23: 29, 30.

A poor drunkard fell into the gutter in front of a saloon, and a mischievous boy pinned a placard upon his coat in large letters, "Specimen of the work done inside." When the saloonkeeper came out and saw it, he fumed with rage, tore the placard to pieces and swore at the boy. His rage was produced by the consciousness that the words were true.

THE LONDON BREWER'S SON. (207)

Hab. 2: 15.

Fred Charrington, who is now at the head of one of the greatest missionary works in London, was at one time a clerk in his father's brewery. Through the testimony of an American preacher, talking to him in the compartment of a railway coach, young Charrington accepted Christ and consecrated his life to his service. He began at once to do philanthropic work among the poor, opening night schools and teaching ragged children the way of life and virtue. He soon found that the greatest obstacle in the way of his philanthropic work was the public houses, most of which had his father's name upon the signs.

He said to himself, "I must quit either the business of making drunkards, or curing drunkards. I work at night to cure drunkards and during the day to make drunkards." God gave him the victory, and he decided to leave the brewery business and keep on in the work of saving men. His father, in a fit of rage and disappointment, disinherited him, but before his death he relented, and gave to his son the money which he has been using for the glory of Christ and the uplifting of East London.

ADAM CLARKE'S CONSCIENCE. (208)

Prov. 11: 1.

Legitimate business may be debauched by illegitimate methods of making money. Young Adam Clarke was told by his employer that he must stretch the cloth in order to make the required number of yards, but Adam's conscience was not so elastic as the cloth he refused to stretch, and he frankly told his employer that he would leave the store rather than be guilty of a dishonest trick. The employer allowed him to leave, and as the result we have Adam Clarke, the Commentator, blessing the world by his character and writings.

MONEY-MAKING. (209)

Making money for the sake of making money is not apt to make manhood. I heard of a Scotch Laird who made his steward pay him a shilling an hour for working in his own garden, that he might enjoy with the recreation the intense pleasure of accumulating.

A Mr. Taylor, of London, who had amassed a fortune, decided while on his deathbed that he would give a thousand pounds to some benevolent object. While the committee were drawing the papers the dying man said, "Gentlemen, will you not allow me ten per cent for cash payment?" They of course agreed and the miser died, pleased with the thought that he had made one hundred pounds by a sharp bargain.

You may not be as mean as the Parisian banker who refused to order beef for his broth while he was dying, because he could not think what he would do with the beef after he had drunk the broth. You may not be as mean as a man who refused to get up on a Sunday morning and go with his wife to church, unless she would pay him regularly ten cents for the effort, acknowledging to a friend that he had become so accustomed to act with the view of making money that he had become incapable of action without it.

These may be extreme cases; but making money for the sake of making money is apt, sooner or later, to result in a character exceptionally mean.

RICH IN GOOD WORKS. (210)

1 Tim. 6: 18.

The horse of a rich man ran away and his carriage struck a poor peddler, knocking him senseless and leaving him bleeding on the ground. The rich man went to him, put his head in his lap, sent for a physician, carried him to a good hotel and had him carefully nursed into health again. The poor peddler was surprised to learn that the man belonged to the class that he had cursed when he thought of their wealth and luxury compared to his poverty and struggles. He learned for the first time that behind that exterior of wealth was a genuine human heart.

A rich woman in Chicago, who had lost her only child, was induced by her maid-servant to take a bouquet of flowers and lay it on a little coffin in the home of her washerwoman. Rich woman and poor mother stood and wept over the little body, while they spoke to each other words of consolation.

Echoes Of The Earthquake

BY GEO. A. HOUGH, CALIFORNIA ST. M. E. CHURCH.
SAN FRANCISCO, CAL.

THE UNHARMED CROSS. (211)

1 Cor. 1: 18.

St. Dominic's Cathedral was one of the largest ecclesiastical edifices in the "Western Addition." While it was not burned, it was so badly wrecked by the earthquake that the whole building must be taken down. The main building was surmounted by two lofty and imposing towers on the summit of which gleamed two golden crosses. The masonry from these towers was almost entirely shaken down, leaving nothing but the bare frame work suspended in the air, but at the summit of each tower, unharmed, still gleamed the golden crosses. A few days after the earthquake, a wire cable was hitched to this frame work and the remnants of the towers were pulled down by the force of an engine. The great crosses fell on the heap of ruins but escaped without injury. I suppose about the only thing of this great cathedral which was not more or less damaged was these crosses.

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

PRAYER IN SAN FRANCISCO. (212)

Heb. 4: 16.

Few people are ever called to endure more harrowing experiences than those through which the citizens of San Francisco passed that terrible day, Wednesday, April 18th.

There was first the great earthquake that came with a suddenness and power that was terrible. There were no premonitory quivers, no time for the adjustment of one's faculties. In an instant it was upon us with all its appalling ferocity, and there was something so intensely personal and so horribly persistent about it. It was like a dog shaking a rat. And then there was a succession of minor earthquakes continuing throughout the day, some of them quite severe, and then there were the terrible fires raging in every direction, consuming, as we knew, not only the wealth of the city, but also the bruised and mangled bodies of many who were buried beneath the ruins. Then there was the absence of water, in some districts even for drinking purposes, the fear of a food famine and anxiety for friends absent from us and in other cities that it was rumored were destroyed, as well as the danger of riot and disorder in the early hours of that tragic day.

It is undoubtedly true that more people prayed to God then than at any other time in the history of the city, and the unparalleled courage and fortitude with which the people bore their losses and suffering was the highest evidence that their prayers were answered.

Our extremity is God's opportunity.

SAVING ONE'S FRIEND. (213)

Matt. 27: 42.

One of our wealthy citizens was very anxious about a party of friends that were staying at the Palace Hotel, so early on Wednesday morning he hastened to their assistance. He did not leave them until they had escaped from the hotel with their personal effects and had found refuge in one of the cities across the Bay, and then he returned to find his own beautiful home with all its wealth of literature and artistic treasures in flames.

This was a marvelous example of that spirit of unselfishness which ought to dominate in the character of every disciple of Christ.

CARELESS BUILDING. (214)

1 Cor. 3: 13-15.

As I was walking through the city some days after the catastrophe with a gentleman who had formerly been a brick mason, he made the remark that the reason so many brick buildings had been damaged by the earthquake was that their "tie courses" were not sufficiently frequent. The walls were strong enough to stand under ordinary circumstances but were not calculated to bear the unusual strain of earthquake. This was a serious and unjustifiable fault in construction, for San Francisco has always been subject to occasional shakes, though there has been none heretofore as severe as that of April 18th, and its every building should have been erected with a view of the possibility of such an emergency.

So, too, it is in the building of character, we must not be content with building a structure which will withstand the strains of merely ordinary occasions. There will come into all our lives periods of extreme stress when temptation will seem irresistible and the ordinary resources will not suffice. Happy the man on such occasions whose character is built on the solid rock Christ Jesus, and who is girded with the strength of the Lord.

THE PASTORS IN SAN FRANCISCO. (215)

Psa. 28: 9.

Although almost every business institution in San Francisco suspended operations temporarily, or moved across the Bay, there was one institution which did not suspend. The Methodist Preachers' Meeting had a session in the city every Monday morning during all the earthquake, fire and reconstruction period.

The disaster brought great loss upon the pastors, every one of them notifying his official board that all claim for salary for the remainder of the year would be considered as cancelled. And then there was the greater loss of seeing the members of their Sunday-schools, Epworth Leagues and congregations scattered in every direction.

One brother who had a church of 330 members before the fire found his flock reduced to 77 afterward. And yet these pastors were able to testify that God was more precious and comforting to them than ever before in their Christian experience.

Christmas Thoughts

FOLLOW, NOT EXPLAIN. (217)
John 8: 31, 32.

We call Christmas the birthday of Jesus Christ, but who he was and what he was in the depths of his nature, the world, after two thousand years of investigation and reflection, has not been able to tell exhaustively. If any one shall say that it is too much of a mystery to believe in such a birth, such a life, such a resurrection, a sufficient reply is that the universe is crowded with mystery. We can not explain creation, or existence, or matter, or mind, or life—nothing, indeed, ultimately. We can not prove by reason who we are ourselves, what we are, whence we came, whither we go. What is the meaning of the worlds and the totality of things, who can say? Even the flower in the crannied wall defies all of our systems of thought.

We can not understand Jesus fully and fundamentally, nor explain him as we explain others. He does not ask us to do it nor make our salvation depend on our doing it. Christmas is not a time for losing ourselves in the depths of an abstract and metaphysical theology. Jesus says not "Explain Me," but "Follow Me." His religion is conduct—a practical program and not a merely philosophical disquisition. Its path into truth is by way of obedience. He that is willing to do the will of God and honestly makes the attempt shall somehow comprehend the teaching of the Prophet of Nazareth.—*Western Christian Advocate.*

A CHRISTMAS WISH. (218)
Phil. 4: 1.

Strength to bear your burdens. Grace to carry your sorrows. Love to brighten your home. Peace of mind to balance your anxieties. Friends to minister to your needs. Joy to brighten the heart. A ray of sunshine in every tear, and at last a happy home beyond the stars.

CHRISTMAS PRAYER. (219)
2 Thess. 1: 11.

Come thou, dear Prince, Oh, come to us this holy Christmas time! Come to the busy marts of earth, the quiet homes, the noisy streets, the humble lanes; come to us all, and with thy love touch every human heart that we may know that love, and in its blessed peace bear charity to all mankind!—*Eugene Field.*

HEART-BORN. (220)

O holy child of Bethlehem,
Descend to us, we pray!
Cast out our sin and enter in;
Be born in us today.
We hear the Christmas angels,
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel!

THE CHRISTMAS SONG. (221)
Luke 2: 14.

The Christmas chimes are pealing high
Beneath the solemn Christmas sky,
And blowing winds their notes prolong
Like echoes from an angel's song;
"Good-will and peace, peace and good-will,"
Ring out the carols, glad and gay,
Telling the heavenly message still,
That Christ the Child was born today.

In lowly hut and palace hall
Peasant and king keep festival,
And childhood wears a fairer guise,
And tenderer shine all mothers' eyes;
The aged man forgets his years,
The mirthful heart is doubly gay;
The sad are cheated of their tears,
For Christ the Lord was born today.

—*Susan Coolidge.*

A BEAUTIFUL CUSTOM. (222)
Luke 2: 16.

At Lyons, in France, it has long been the rule for the first infant received at the Foundling hospital on Christmas day to be welcomed with special honor. A handsome cradle is in readiness, softest clothing is provided and the kindest solicitude is evinced. The object of the ceremony is to mark the contrast between the lot of the Saviour and one of the most helpless and forlorn of his creatures. It is a lesson in charity that is not lightly forgotten.—*Herald and Presbyter.*

THE CHRISTMAS LEADER. (223)
Luke 2: 11.

Who is it leads the world's best and most intelligent host on Christmas Day? Is it Alexander, Caesar, Charlemagne, or Napoleon? No; it is a little babe—the babe of Bethlehem! Well has the poet sung:

"Kings have waged warfare, armies lost and won,
Tyrants their battle-bolts long years have hurled;
But, lo! the Virgin and her little Son
Still rule the world."

—*Herald and Presbyter.*

CHRISTMAS ALL THE TIME. (225)
Acts 20: 35.

It is only for thirty-six hours of the three hundred and sixty-five days that all people remember that they are all brothers and sisters, and those are the hours that we call, therefore, Christmas eve and Christmas day.

"And when they always remember it . . . it will be Christmas all the time."

CARLYLE ON CHRISTMAS. (226)
Luke 12: 19.

Mr. Conway gives the following account of one of his visits to Thomas Carlyle: "One Christmas afternoon I called to offer greetings to Carlyle. He said, 'Ah, yes; I had forgotten; but just now passing the public-house at the corner I remarked that the crowd was larger and drunker than usual, and then I remembered that it was the birthday of their Redeemer.'"

CHRISTMAS GIFTS. (227)

Psa. 116: 12.

At this Christmas season, when we are receiving and giving presents, it is very appropriate that we should think about the many choice gifts that God has given to us, and that we should also ask ourselves the question, What may we render unto God for all these gifts?—*American Messenger.*

CHRISTMAS AND THE CHILD. (228)

Matt. 2: 11.

Think, too, what a tremendous change in the world's thought about the child this incident narrated in the *London Mail* indicates: The ten-year-old daughter of a bricklayer in Liverpool was assaulted and left for dead. Traffic in front of the house where she lay was stopped on the day of the funeral. Fifty constables kept the way clear, and twenty thousand people attended the burial. Bethlehem had no such standards of child valuation. Herod could assault and leave for dead Bethlehem's first-born, and a sad wail was the only protest.

CHILDREN'S DAY. (229)

Christmas is the children's legacy. Whatever there is of beauty and peace and holiness in its holidays belongs to them. Never was such a romance as that of the Christmas babe —the child born in a manger.—*Anon.*

A CHRISTMAS LEGEND. (230)

John 15: 8.

An old legend says that Joseph of Arimathea established a church at Glastonbury, England, and that from his staff which he stuck in the ground there sprang up a miraculous hawthorn bush which ever afterwards blossomed on Christmas in memory of his sanctity and labors. Our homes have Christmas trees laden for the pleasure of our children, but should not we as "trees of righteousness" produce at this season blossoms of praise, thanksgiving, benevolence and love in adoration of our blessed Saviour who loved us and gave himself for us? —*John Gordon.*

THE BEST GIFT. (231)

Josh. 24: 15.

In a Western city, when an evangelistic campaign was in progress considerable opposition was felt in certain quarters. One man was heard to say that the meetings were doing more harm than good. He was finally persuaded to hear the evangelists, and his friends could see that he was being influenced for good, and his opposition ceased. It was observed that his life was different from what it had been before. The meetings were held in the early part of November.

On Christmas morning he called his wife and his children into his room, and said, "I want to present to you the best Christmas gift that I can possibly offer you." While they were wondering what it could be, he said: "I desire to give you a Christian husband and father, for from this time on I shall be a Christian with God's help, and I would like to ask you to bow down with me, and I will offer in your presence my first prayer."

The prayer was brief, and ended in a sob; but the family altar was erected, and the head of the household was a Christian.—*C. E. World.*

CHRISTMAS JOY. (232)

Isa. 9: 3.

The universal joy of Christmas is certainly wonderful. We ring the bells when princes are born, or toll a mournful dirge when great men pass away. Nations have their red-letter days, their carnivals and festivals, but once in the year and only once, the whole world stands still to celebrate the advent of a life. Only Jesus of Nazareth claims this world-wide undying remembrance. You cannot cut Christmas out of the calendar, nor out of the heart of the world.—*Anon.*

CHRISTMAS IN WINTER. (233)

Isa. 9: 2.

There is an element of deep philosophy as well as of exquisite poetry in the fact that Christmas, whatever its rightful place in the year, has been put by tradition and by the consensus of opinion through long ages, in the very center of winter's cold and gloom. As Christ came into the world when its night was darkest, when there was least promise of hope and when despair had well nigh conquered the hearts of the few who longed for a brighter day, so we celebrate His birthday at that time when it would seem as if there were least hope for the physical universe. When the skies are dark and gray, when cold and gloom reign over nearly all the Christian world, when vegetable life seems totally extinct; then, like another star in the East, is set this day on which we again bow before the manger of Bethlehem, and rejoice in that "Light which lighteth every man that cometh into the world," "the dayspring from on high" which "hath visited us." —*Union Signal.*

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Illustrations From Current Events

BY PAUL GILBERT.

SELF-DENIAL. (236)

Matt. 16: 24; Rom. 15: 1, 3; 1 Cor. 6: 12.

While a wealthy Christian woman was speaking to a friend a fine, powerful automobile rushed by them. As they watched it disappear over the hill the woman remarked to her companion: "If I didn't believe in missions I would have had a touring car of my own long ago." How different from the coterie of women in New York who are spending lavish sums in dog parties and other idle senseless things, while the very babies in the cities in which they live die of hunger and neglect.

BECALMED. (237)

Is.40:29; Rom. 8:10; 2 Cor. 12: 9; Jno. 6:47.

Dr. John Goucher related the following incident at one of the Lake George conferences: "One afternoon we were sailing on the ocean in a beautiful yacht when suddenly the wind died away completely. After remaining motionless for a long time it became evident that we would have to spend the night there. Just as we had resigned ourselves to the inevitable, we sighted a steam tug in the distance. When it drew near the captain threw us a line and in a few moments a thrill ran through the becalmed yacht and she followed in the wake of the powerful little tug." Christian, is your life or your church becalmed? Christ will throw you a line and take you to your haven—not only the haven of heaven, but the haven of opportunity, usefulness and success.

THE SUNSHINE HABIT. (238)

Jno. 17: 13; Acts 16: 25; 2 Cor. 12: 10; Phil. 4: 4.

On the pier at Brighton, England, stands a sun-dial on which is inscribed this most hopeful line: "'Tis always morning somewhere in the world." The suggestion is well worth remembrance. Days of darkness come to all of us. Especially after severe effort, mental or physical, there are times of depression. The wise man cultivates the habit of turning hopefully toward the sunshine that is somewhere in the world and will soon reach him.

DON'T GIVE UP. (239)

Luke 15: 4; Gal. 6: 9; Jer. 31: 3.

Several days ago a boy under water for 23 minutes was brought back to consciousness after being worked over by physicians for several hours. In view of the comparatively brief time usually spent in attempting to resuscitate those who are under water a much shorter time, it is to be wondered if many have not been allowed to die who might otherwise have been saved through tireless, protracted effort. The lesson the Christian may well remember in seeking to bring to *life* those immersed in the sin of the world. Even after years of discouraging effort and sacrifice there may be an awakening. Dr. Torrey tells of one man with whom he labored and prayed for 15 years before he yielded and became an earnest Christian.

HIS FIRST REAL GOLD. (240)

Matt. 6: 20; Luke 12: 15; Rev. 3: 18.

An Alaskan missionary said of one of his converts in the Northland:

"One old timer, whom I had known seventeen or eighteen years before at Fort Wrangel, said he had not been to church since he saw me last. He came merely for music, but presently he began to be touched; he began to study the Bible; he joined the Bible class; and at last that old 'forty-niner' got up to give his testimony in the rough language and slang of the camp. He said: 'You all know me. I've lived the life of the camps, and I had no thought of what was going to come hereafter. I've been in every camp on the coast, from California to the Arctic, and I've had all sorts of luck; but, partners, this is the first time that I've ever struck it real rich.'"

FIT FOR HEAVEN. (241)

Psa. 8: 5; Is. 43: 7; Jno. 3: 16.

A certain brand of goods is advertised as "Branded with the Devil but fit for the gods." Sadly true it is that it describes the state of mankind. It is evident that the race is deeply marked with sin—branded with failure and ruin—though, as G. Campbell Morgan remarks, "It is a magnificent ruin." God sent his Son to save the noble wreck because he was too valuable to abandon to the Adversary.

SUPERFICIAL VIEWS OF SIN. (242)

1 Jno 1: 8; Jno. 8: 34, 44; Jas. 1: 14.

The Chinese say anger is caused by a gas generated in the body. When a man gets angry this gas generated must escape, else it remains in the unhappy possessor and he becomes sick. Hence the murderous fury of the Chinese boxers, or of an American lynching bee. Christians who deal with men in missions, factories and business places are still strongly of the conviction that the gospel statement of the source of sin is the correct one.

DAILY GRACE. (243)

Jer. 15: 20; Psa. 37: 5; Matt. 6: 34.

A great preacher was asked if he had grace enough to be a martyr; he replied, "No! What do I want with a martyr's grace now? If I am ever called to be a martyr, then a martyr's grace will be given me. What I need now is grace for my present circumstances." Even so. Whatever is brought forth in the way of trial will find God's grace brought forth to meet it; but let us live on God's strength moment by moment, so that "As our day is so shall our strength be." And he has said, "My grace is sufficient for thee."

"GET RIGHT WITH GOD." (244)

1 Cor. 1: 27; Psa. 8: 2; Ex. 4: 2.

In a certain Kansas town lives a Christian man whose neighbors were pronounced unbelievers and resented all attempts made to speak with them on religious subjects. During a revival meeting in the community the "Get Right

with God" cards were circulated, and so earnest did the Christian become to reach his unbelieving friends, that in despair of getting one of the cards to their notice without incurring their animosity, he fastened one of the cards to the collar of his Newfoundland dog that frequently visited about among the neighbors, hoping that in this unusual manner the message might reach them. It was not long before the dog paid one of his usual visits to their home and the legend on the collar at once attracted the attention of the wife. The Spirit of God used the message to convict her of sin, and she afterward said that the eyes of the shaggy brute seemed to plead with her to heed the exhortation that he carried about, as he lay on the porch and looked into her face. That very night the dog did something that he had never been known to do before,—he set up a most mournful howl which was continued for some time during that night. For several succeeding nights he acted in the same manner, much to the discomfiture and concern of the convicted woman, who thought that the unusual actions of the dog were in some way connected with the exhortation written on his collar. The outcome of the strange incident was that the woman and her husband were converted and are today leading earnest Christian lives. This is a most unusual story, but it is true in every detail. It shows how mighty is God and how willing he is to use the simplest service for his glory.

Here is another incident in the same town as a result of the "Get Right with God" card. On election day a man who was driving a wagon about town, just for a joke, took one of the cards and stuck it in the back of his hat so that every one could read it. During the day a half-drunken fellow climbed into the wagon from the rear and rode for some distance down the street. After a time he noticed the card on the driver's hat and throughout the remainder of the journey he was unable to keep his eyes off the unusual legend. Half-drunk though he was the Spirit convicted him of his lost condition, and going to the meetings that night he gave his heart to Christ.

Preacher's Scrap Book

S. A. WILSON.

A MIRROR. (245)

2 Tim. 2: 15.

"What church do you attend?" was once asked of a bright young fellow doing business in one of our large cities.

"Oh! I just run around," he answered gaily. "I don't understand the difference between the churches—in fact, there is a great deal in the Bible itself that I don't understand, and until I do, of course I can't join any church."

"How many hours a day do you spend studying this matter?" asked his questioner.

"Hours?" he repeated, in surprise.

"Well, then, minutes?"

The young man was dumb.

"Ah!" said his companion, "not one. If you thought a knowledge of geology necessary to your success in life, or astronomy, or shorthand, you would not think of spending less than one hour a day in its study, perhaps two, perhaps three; and you would not expect to know or understand it without that exertion. But the knowledge of God, of Jesus Christ, of salvation,—the highest and deepest of all knowledge—you sit around and wait for, as if it would come like a flash of lightning."

Does any one see a likeness to himself in this young man of business?—*Our Young Folks.*

WHAT IS BEST. (246)

Matt. 6: 30-33.

A gentleman recovering from a spell of sickness, was asked by his wife what he wanted for his breakfast. His reply was, "My dear, give me just what is best for me. You know better than I do." What a blessed thing it would be if God's children could all repose the same confidence in him and say, "Dear Father, give me just what is best for me; for thou knowest all things, and knowest just what I need."

A QUESTION THAT CHANGED A LIFE. (247)

2 Tim. 3: 16.

An infidel said to a newsboy concerning the New Testament: "I would like to know why I should believe this book?" The boy replied: "I'd like to know why you shouldn't believe it?" The infidel was unable to answer, and the newsboy's question changed the whole course of his life.—*Ram's Horn.*

WITHHELD TILL READY. (248)

James 1: 17.

"I was so disappointed," said a young woman to a friend, "that I could not take that trip to Europe with Aunt Josephine seven years ago. But last summer, just after I graduated from college, the same opportunity was given me again, only it was a more extensive tour this time, and I know that with the preparation of my college course, the enjoyment of my trip was nearly doubled. I am glad I was made to wait till I was ready to make the utmost of my privileges.

"Do you know, I believe when God withholds a blessing it is nearly always because he has something better for us by-and-by, when we are more ready to receive it—not better perhaps in everybody's eyes, but better really for us."—*East and West.*

GOD'S SETTLEMENT. (250)

Deut. 5: 12.

A farmer once wrote to an editor:

"Dear Sir:—I have been trying an experiment. I have a field of corn which I plowed on Sunday. I planted it on Sunday. I cultivated it on Sunday. I cut it and hauled it to the barn on Sunday. And I find that I have more corn to the acre than has been gathered by any of my neighbors this October."

The farmer sent his letter, sure that the editor could have no answer to the sneer implied in it. But imagine his feelings when in the next issue of the paper, he read his own letter in print, and at the end of it this one sentence:

"God does not make full settlement in October."

THE ECCLESIASTICAL YEAR—DECEMBER

By G. B. F. Hallock, D. D.

Christmas

TEXTS AND THEMES.

Tidings of great joy. Luke 2: 10-12.

Christ's birth in human hearts. 1 John 4: 7; 1 Pet. 1: 23.

A vision of the Christmas dayspring. Luke 1: 78.

The Gift Unspeakable. 2 Cor. 9: 15.

The First Christmas Gifts. Matt. 2: 11.

The Holiday for the People. Luke 2: 10.

CHRIST'S ADVENT.

Luke 1: 78, 79.

I. The state of mankind before he came. "In darkness and the shadow of death." Ignorant (1) Of moral character of God; (2) Of the purity of his law; (3) Of the evil nature and dreadful consequences of sin; (4) Of the true source of happiness; (5) Regarding the future state.

II. The remarkable description of the Saviour. "The Dayspring from on high." The great source of (1) Life; (2) Light; (3) Glory.

THE DAYSPRING FROM ON HIGH.

Luke 1: 78, 79.

I. A declaration of a blessed fact. "The Dayspring from on high hath visited us."

II. The source and origin of that fact. "Through the tender mercy of our God."

III. Its divine fruits and consequences. "To give light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace."

A CHRISTLESS WORLD. (254)

John 3: 17.

There is a strange old legend of a world that grew colorless in a single night. The clouds became lifeless, spongy vapors; the waves turned pale and motionless; the fire fled from the diamond, and light from every gem. The world turned into a sculptor's world, and all was animated stone. Those that dwelt upon it were saddened and bewildered at the change, and never ceased to mourn for the beautiful tints of flowers and grasses, and the vanished hues of the sunset clouds. All Nature was in mourning, and wore a leaden-colored robe. Nevermore should diamonds sparkle, nor rubies shine, nor dewdrops glisten in the morning light. Nevermore should there be a rainbow on the cloud, or a silver in the falling raindrops. The expanse of lake or ocean should nevermore reflect a blue heaven, nor the stars nor the sun. The world had passed into eclipse,—into the shadow of death.

This old legend is a parable. It suggests to us a picture of the world without the Christmas Christ. What a dark, dead, dismal world this would be, what an awful world it would be if in that total eclipse of a Christless condition! What if there had been no Saviour?

We celebrate the day of Christ's birth—Christmas, the gladdest, brightest, happiest day of all the year; but will it not be all the happier if we prepare for it by at least for a little time thinking of what the world would be if there had been no Saviour? The bright scene will be all the brighter for having in the background this heavy, dark curtain of the thought of a Christless world.

Others have had this thought. Job had it. He saw man a sinner, and asked how it was possible for him to be justified before God. The apostle John had it, and said: "He that believeth not is condemned already." The writer of the epistle to the Romans had it, when he told of the awful sins of men, and added that God would render to every man according to his deeds. The apostle Paul had it when he told the Ephesian Christians that before they had been quickened by Christ they were "dead in trespasses and in sin." A Christless world! If there had been no Saviour! No eclipse could be so dark as that.

I. It would mean a heathen world. Read Pagan history.

II. It would mean a hopeless world. Christ put hope into the world. Christmas Day has well been called "The Birthday of Hope."

III. It would mean a paralyzed world, for where there is no hope there is no action.

IV. It would mean a lost world. Lost! A lost world! If there had been no Saviour!

Are you ready to appreciate the Christmas message? The good news of the Gospel? Are you ready to yield yourself wholly, heartily, gladly to Christ and let him be your Saviour? —*H.*

THE LIGHT-BRINGER. (255)

1 John 2: 8.

Christmas celebrates the coming of light into the world. As in some paintings representing Christ during childhood all the light streams from him, so all the joy of life and all the blessings of love, divine or human, center about his coming and scattering the world's darkness.

THE CHRISTMAS-BRINGER MEETS HUMAN CRAVINGS. (256)

"Christ is All." Col. 3: 11.

The birth of Christ was the meeting of three continents—Europe, Asia, Africa. Europe appeared in Herod; he represented the power of Rome. Asia appeared in the "wise men from the east;" they represented the wisdom of Persia. Africa appeared in the escape of the infant Jesus to the land of Egypt. Each brought a different atmosphere to the cradle of Bethlehem. Rome brought the active, practical working life, and Egypt the shadows of a life beyond the earth. And the Christmas Child has met these three human cravings—the cry for work; the cry for knowledge, and the cry for a life beyond.

All these wants are mine, O Christ. I bring the Roman's craving for the body. I bring the

Persian's craving for the treasures of the mind. I bring the Egyptian's craving for "a house not made with hands, eternal in the heavens." Give me the strength Rome sought—the strength of thy Gethsemane! Give me the light Persia sought—the knowledge of him who is the source of all knowledge! Give me the vision Egypt sought—the power to see a thing which will not pass away! Then will this be to me a happy Christmas. Then will three worlds be mine—the material, the mental, the eternal. Be these thy Christmas gifts to me, O Lord; so shall I learn the brightness of thy rising!—*The late Rev. George Matheson.*

THE BLESSING OF CHRIST'S ADVENT. (257)

"Peace on earth, good-will toward men."
Luke 2: 12.

The great work of Christ in dying on the cross seems to absorb every other thought respecting him. The words of the angel recorded in the text bring to our minds some of the other consequences of this blessed yet solemn truth. Let us consider in order the two assertions:

I. Peace on earth. What is meant by this peace? Was it a halo, as it were, of the atmosphere which pervaded heaven which Christ brought with his person? Perhaps so, but it was more. It was—

1. Peace between man and God. While sin was unpardoned, there could be only enmity between them. Christ in the atonement—at-one-ment—as the Mediator brought the two together.

2. Peace between man and man. Sin brings discord, whence come wars, tumults, envyings, etc. Christ's religion must destroy all these.

3. Inward peace of mind and soul. The peace from conflicting emotions, peace from the power of Satan, peace from the torment of retribution, etc.

II. Good-will toward men. In this we have Christ as—

1. The manifestation of God's good will. What could be a greater proof of his love and goodness?

2. The pledge of greater things to come—"With him he shall freely give us all things."

"Peace on earth." This peace was for all. Is it ours? Do we participate in the good-will which is this day proclaimed?—*P.*

CHRISTMAS.

What is the thought of Christmas? Giving.
What is the hope of Christmas? Living.
What is the joy of Christmas? Love.
No silver or gold is needed for giving,
If the heart is filled with Christmas love,
For the hope of the world is kindly living,
Learned from the joy of God above.
—*Laura Hooker.*

FEEL IT. SHOW IT. GIVE IT.

"We're dull indeed if we can't see
What Christmas feelings ought to be,
And dull again if we can doubt
It's worth our while to bring them out.
'Glory to God; good-will to men!'
Come! Feel it, show it, give it, then."

THE INCARNATION. (258)

I do not know how to illustrate the incarnation. The only thing I ever thought of is very imperfect. You know how the coast line of the ocean runs from Maine to Cape Cod. Outside is the great ocean. What is inside those little curves? The ocean of course. You call one the ocean and the other the harbor or the bay, but it is all one ocean. The water is the same; it tastes the same, looks the same. Here is the great eternal God, filling all space, only in one place he flows into a little curve, Jesus of Nazareth, but it is the same God, whether he is there in heaven, or here in Jesus. Oh, I hope you don't understand this! It would be such a little thing if you and I understood it. —*Alexander McKenzie, D. D.*

BY THE ROADSIDE OF DUTY. (259)

"Jesus was born by the roadside of duty. Joseph and Mary were on their way to the Holy City. There they were to enroll themselves as the Chosen of God. How often the same fact found illustration in his after life! More than once as the disciples journeyed Jesus himself drew near. He would suggest companionship, association, presence. No one ever turned his face toward duty and went alone."

BORN IN THE HEART. (260)

"Christmas is reproduced in the experience of every believer. As sometimes Jesus is born anew in every heart. But such is only true to those who watch and wait. There were hundreds in Bethlehem that eventful night who did not know that the Son of God was there. In the spirit world desire is sight. They see who look: the rest are blind."

AT THE MANGER. (261)

The little congregation that surrounded the Christ on that Christmas morning was but a type of the universal Church. Each came drawn by an influence peculiar to himself. The Wise Men from the distant East knew the stars by their faces. But there was a stranger among the constellations. It beckoned them to the Christ. Not so with the shepherds. The stillness of the country made them acute to every sound. They heard voices. The frosty night broke forth in praise. It was the song of the Advent sifting through the stars. So we find Christ today, not in others, but ourselves.

WHY SHOULD WE FEAR? (262)

"Christmas should put a stop to our discontent, our complaining, our foreboding, our anxiety. It reminds us once more of the wonderful love of God for us; a love that proved itself by the most stupendous sacrifice. Christmas spells out the great golden sentence of the Gospel—'God so loved the world that he gave his only begotten Son.' Surely we need never feel that we shall be forgotten by our Father, since he has done for us such unspeakable good, at such infinite cost."

THE GUIDING STAR. (263)

The honest seeker after the truth is sure to be afforded a faithful guide in some form or other. It is in accord with God's love and compassion. The Magi were such seekers. They honestly desired to see and worship and bestow gifts on the child "born king of the Jews." Hence they saw the star in the east sent to guide them. They not only saw, but they believed and followed. They recognized the star as their divine guide.

Today the Bible takes the place of the star as man's divine guide. All who read it and believe it and follow it honestly, sooner or later find the world's Redeemer as certainly as did the Magi.—*Religious Telescope.*

COMING TO CHRIST. (264)

Coming unto him is coming to a personal decision concerning him. I say to myself: "If he be a Saviour and I a sinner—a sinner needing just such a Saviour—why should I not accept him? I will. I will take him at his word. He is mine. This is now settled. He gives an invitation. I do now accept it. He makes a promise. I do now believe it. I will believe it. It is a 'transaction' between the infinite and loving Father and a poor, finite helpless sinner. I rest in his word. I rest in him.

"'Tis done, the great transaction's done,
I am the Lord's and he is mine;
He drew me and I followed on,
Charmed to confess the voice divine."

—*John H. Vincent.*

THE INCARNATION MEMORIAL. (265)

The Christmas festival is a memorial of the incarnation of divinity. Christ's incarnation is an illumination, throwing light upon the being and attributes of God.

Sin had so perverted man's moral vision that he could not see God as the God of love or believe that he was such. To illumine his vision God in Christ assumed human form, being incarnate in the flesh. In this way he opened the blind eyes so that they could see. He brought God near and displayed his true character by all that Christ said and did.

The only God whom Bible Christians can worship and do worship is the living, loving, helping, sympathizing, sin-pardoning God whom they see in Jesus Christ. They know, they love, they adore, they gladly serve no other than him. Herein we see how fundamental is the doctrine of the divinity of Christ. It is the very life, the center, the core, the alpha and omega of our holy Christianity. To give it up would be to give up everything. It would be to turn aside from worshiping the well-known, loving, merciful God as seen in and known through Jesus Christ, to the worship of an unknown god or an abstract force as seen in and known only by the operation of nature's laws.—*Selected.*

SALVATION DAY. (266)

Christmas Day might have other names. It might justly be called Salvation Day or Rescue Day. Yet, Christmas Day is best; it means a world of history, facts, a long glorious story of redemption, redemption for the whole "poor race of men."—*Herald and Presbyter.*

JOY THAT CAN BE SHARED.

No joy is equal to the joy that can be shared. That is the most blessed fact about God's Unspeakable Gift on Christmas morning—it was meant for each one to give to all within reach. And nowadays we can reach with the gift almost anyone we wish to reach, the entire world around.

THE SUPERNATURAL BIRTH OF OUR LORD. (267)

I was sitting, one summer afternoon, on the veranda of the hotel in Tacoma, in the State of Washington. There was scarcely a trace of mist in the sky. There was a wide prospect before me—a portion of the city of Tacoma, hills, plains, the clear waters of the Tacoma Bay merging into the deep waters of the Puget Sound, and these reaching onward and outward into the Pacific Sea. But there was one object in that prospect which perpetually drew my vision and fastened it upon itself. Much as I might seek to look otherwise, I could not help my eye abstracting itself from all else and gazing absorbed on that one sight; that dominated everything; that dwarfed the city, the plain, the hills, the fair deep waters. It was Mount Ranier, or Mount Tacoma, as it is variously called. It towered there against the blue of heaven fourteen thousand four hundred and forty-four feet. It was a perfect cone, and all its altitude was dazzling with the sheen of the eternal snows.

So rises in the world's vision a unique, transcendent, absorbing, compelling character. That character is a fact in history. That character actually existed. It is no myth, surmise, invention. As even Theodore Parker so well said, "It would take a Newton to forge a Newton; it would take a Jesus to fabricate a Jesus."

Never lose grip upon the supernatural generation and birth of the Lord Jesus which at this Christmas time we celebrate.—*Rev. Wayland Hoyt, D. D.*

THE OTHER WISE MAN. (268)

You know the story of the three wise men of the East and how they traveled from far away to offer their gifts at the manger cradle in Bethlehem. But have you ever heard the story of the other Wise Man, who also saw the star in its rising and set out to follow it, yet did not arrive with his brethren in the presence of the young child Jesus? Of the great desire of this fourth pilgrim and how it was denied yet accomplished in the denial; of his many wanderings and the probations of his soul; of the long way of his seeking and the strange way of his finding the One whom he sought—I would tell the tale as I heard fragments of it in the Hall of Dreams, in the palace of the Heart of Man.—*Friendly Year.*

The Expositor and Current Anecdotes

1906-7 ANNOUNCEMENT Vol. viii

For special subscription offers see colored pages in center of this issue.

Our Preachers' Magazine of Homiletics, Methods of Church Work, Illustrations and Sermons will present the following features the coming year:—

OUR NEW DEPARTMENT.

We have a number of articles engaged for our new department which may be called the Pastoral and Problem Department. I believe that the church is up against a crucial experience. I haven't any doubt but that the preachers, the leaders of the church will meet the conditions and contrary winds of today even as church leaders have met difficulties in the past. We are going to discuss these things in a way denominational or religious papers with lay and clerical readers cannot do. For The Expositor reaches preachers exclusively.

In November we had an article by Josiah Strong on "The Attitude of the Church Toward Wealth." It will make you sit up and think. In November appeared the W. E. Barton article on "What Preachers Wish They Had Known."

In January, February and March will appear three articles by Dr. C. L. Goodell, which will be a "School for Pastoral Evangelism."

This will be sufficient to indicate our new department. It will be of untold value to the preacher who doesn't know it all.

HOMILETIC DEPARTMENT—

Last year we presented a page or more from 60 different preachers—including the leading preachers of the world. This year the selection will be even wider, and we expect to have sermons this year from nearly 100. Dr. G. B. F. Hallock, D. D., will be editor of this department—the Best of Recent Sermons.

ILLUSTRATIVE DEPARTMENT—

Herrick Johnson said recently in the Homiletic Review: "Incidents, anecdotes, word-scenes are better than arguments. Logic cudgels; parables exhibit." Edward Everett Hale, in advocating illustrative preaching, expresses a decided preference for illustrations drawn from history. David James Burrell excels in this and he will contribute historical illustrations. Others of equal ability in their fields will contribute: A. T. Pierson, A. C. Dixon, Russell H. Conwell, Charles M. Sheldon, C. B. Mitchell, Paul Gilbert, Ernest H. MacEwen, E. L. Rand, A. J. Archibald, J. L. Gordon, and others. It is only necessary to say that The Expositor and Current Anecdotes furnishes more illustrations for high-grade addresses than all other sources combined.

METHODS OF CHURCH WORK—

The editor of this department, Albert Sidney Gregg, travels a great deal and thus comes in contact with the best church practice in the country. The methods he runs across are so varied that some of them are bound to fit your needs. This department makes our magazine the Preachers' trade paper—can you imagine a live business man who is not familiar with the methods of leading houses in his line? It will be especially strong on Finances as Mr. Gregg is author of "Ways that win in Church Finances." This department alone will add hundreds of dollars to your church treasury.

In connection with this we will continue our prizes for successful methods on various activities of the church. If you are so successful you need no help, help others and get paid for it.

HOMILETIC AND ECCLESIASTICAL YEAR—

F. Harwood Pattison, D. D., commended the Homiletic Year as a means of furnishing the preacher timely themes for pulpit treatment. To this will be added this year The Ecclesiastical Year. This department will keep a preacher abreast of the times on pulpit themes.

SERMON DEPARTMENT—

Several preacher's magazines offer practically nothing but six or eight sermons in each issue. Our Best of Sermons is much better and gives a much wider scope. But we are always on the alert for complete masterpieces, such as G. Campbell Morgan on "The Welsh Revival," and Roswell D. Hitchcock on "The Eternal Atonement." Sermons like those we publish complete.

PRAYER MEETING DEPARTMENT—

We use in the October issue two forms of suggestions for prayer meeting talks. Which do you prefer?

SPECIAL FEATURES—

We make The Expositor and Current Anecdotes interesting as well as useful. A man who raises from $50,000 to $100,000 a year is writing three articles for us: How to Plan a Church Building Fund Campaign; How to Raise a Church Debt; How to Raise Current Expenses. A gentleman who has made an exhaustive study of the results of preaching on Church Membership will give us an article for an early number. It will contain some surprising information.

GIST OF BOOKS AND PERIODICALS—

We give you all that is worth reading of from three to five books each year, and it would require all your time to read the periodicals that we read and give you from them all that is of interest or value to you. The amount of material we discard each month would make a better preacher's magazine than some that we know.

The efforts of four editors and twenty or more special contributors are put forth to make a practical preacher's magazine, that will be of service to you in

Your Daily Pastoral Work;
Your Sermon Preparation;
Your own Religious Life.

Do you join our company, a company that shares in its successes and points out its failures?

Sincerely,
F. M. BARTON.

SAMPLE COPY.

A large number of sample copies of this number have been sent out. You may not be a regular subscriber to The Expositor and Current Anecdotes, which many say is more than it claims or indicates. (See colored insert.)

This issue contains articles on Methods of Church Work which if printed in book form would sell for 50 cents, and the Homiletic and Illustrative matter is worth 25 cents to any preacher.

If you decide to subscribe kindly keep this copy with our compliments. If not, will you not in return for the favor of the sample hand this copy to some other preacher?

If you have a salary of less than $400 we make a special price of $1.00 per year. Or if you get more and cannot afford the $1.50, you may get two other preachers to subscribe at $1.50 each, total $3.00, and we will send you a year's subscription free.
F. M. Barton, Publisher (Sub. Dept.), Cleveland, O.

AMERICAN REVISED INTERLEAVED BIBLE.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for $9.00. During October we will send this Bible to you and you can pay $7.50 on receipt of same, or $2.00 cash and $2.00 per month for three months. Or you can return it if not satisfactory.

Sincerely,
F. M. BARTON, Caxton Bldg., Cleveland, O.

WEDDING ETIQUETTE.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored ooze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us $1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send $1.75 for both.

F. M. Barton, Caxton Bldg., Cleveland, Ohio.

CHURCH METHODS DEPARTMENT

REV. ALBERT SIDNEY GREGG, Editor.

WANTED—CHURCH METHODS.

Will you help? If so tell us how you win converts, train young Christians, enlist workers, advertise, attract men, interest young people, keep up a good prayer-meeting, maintain the Sunday evening service, build a church, pay off a debt, raise money for current expenses and benevolences. You can say a great deal on a single sheet of writing paper. Try it. Your plan may be the means of helping thousands. Samples of your calendar, sermon topics, church papers and printed matter are always acceptable. Address Rev. A. S. Gregg, Editor Methods Department, P. O. Box 322, Albany, N. Y.

Suggestion for a Christmas Collection

THE SECOND FREE BAPTIST CHURCH,
Corner Grant and Ferry Streets.

Buffalo, N. Y., Dec. 20, 1905.

Dear Friend:—The Second Free Baptist Church and Sunday School will celebrate Our King's Birthday at 6 p. m. on Christmas Day.

Once upon a time the people of Cathay observed the birthday of their beloved Ruler by a White Feast. They entered a White room and offered White gifts to show that their love and loyalty were without stain. The rich brought pearls, ivory and White chargers; the poor brought White doves and handfuls of rice. The King did not regard one gift above another as long as the gifts were White.

The observance of Our King's Birthday this year will be a White Festival; and shall not each one of us place some gift to our King in the inclosed White Envelope and present it to Him on his birthday?

We suggest that our gifts to our King be in two forms. First, pledges for new, or better, service for Him. For suggestions for new, or better service for our King, hear our pastor at the morning and evening services on Sunday before Christmas. He will preach at both of these services on "White Gifts to Our King." The evening service will be especially for the young people.

After hearing our pastor, let us write on a piece of paper the statement of our New Consecration to His service as our White Gift to our King, and then sign our names to the paper and put it in the White Envelope. These consecration gifts will be mentioned by our superintendent and then laid on the altar, and a prayer offered that each person whose name is signed to a consecration gift may have ability to keep the pledges made and may find new joy in new or renewed service for our King.

But we can make other gifts to our King. Our second suggestion is—Money. One year we gave our Christmas money to Christ's servants on the foreign field; for two years we made our money gifts to Home Missions. The money we give this year will be used to purchase new Hymnals for use in our own church. To get the kind of books you would like to see in our church we shall need about $100.

Let our gifts be White—without stain. Place the pledge of consecration and the money in the White Envelope. Purify the gift with love and seal the white envelope with prayer. Bring the envelope with you to the White Festival.

You are invited to join us in this celebration and to bring friends with you to enjoy our Christmas exercises.

Other White Envelopes for friends who would like to celebrate our King's Birthday with us may be obtained from our superintendent the Sunday before Christmas.

We wish you and your loved ones a Merry Christmas. Sincerely,

Rev. Benjamin Franklin, pastor.
Herbert H. Smithers, Superintendent.

Revival Plans in Rochester

Those who are interested in planning a big religious campaign of any kind, in which it is desired to unite from fifty to one hundred churches, may learn something from the organization scheme of the revival conducted in Rochester, N. Y., from November 11 to 28, inclusive, under the generalship of J. Wilbur Chapman. The preliminaries were arranged by local committees and when Mr. Chapman and his corps of seven evangelists and their accompanying singers arrived all the machinery was in place and the churches ready for business. The first move was the appointment of a committee of five by the ministerial association of Rochester, several months ago. Rev. C. A. Barbour was chosen chairman. The other members were Dr. C. C. Albertson, Dr. F. S. Rowland, Dr. L. C. Washburn and Dr. Ray Allen. This committee selected seven district conveners for the seven districts into which the city was divided, and also a general chairman or superintendent for five distinct lines of activity, namely: Ushers, publicity, canvassing, finance, and music. The original committee of five, the seven conveners, the five superintendents and the evangelists composed the general management of the revival campaign. Each district in its turn was organized into five lines or classes of workers, such as ushers, publicity, canvassing, finance and music, with a district chairman for each. The subdivision was carried still further until each church engaged in the campaign had its complete organization under the divisions named.

In the working out of the plan the district chairman of ushers, for instance, looked after the chairmen of ushers in each church, and the district chairmen in his turn was responsible to the general chairman, who in his turn reported to the general executive committee. Most of the personal work was done by the workers organized as ushers and canvassers. Districts were carefully laid out so as to avoid overlapping. Long before the meetings opened the ushers and singers were being prepared first by cottage, church and district gatherings and then by general meetings. The evangelists were selected and stationed by Dr. Chapman, and one point that he insisted upon was

that the night meetings should always be held in the same church in each district. The afternoon services were moved about. Dr. Chapman himself preached in the Central Presbyterian Church each night, and in the First Baptist and First Methodist churches in the afternoons.

Careful attention was given to garnering results. Cards signed were given to the pastors immediately and a report was expected the next day at the meeting of the general committee which was held daily during the campaign.

The finances were handled in a business like way. A guarantee fund of $4,500 was raised in advance, each denomination taking its share according to membership, and dividing it out among the churches. This money was turned over to the chairman of the finance committee. Collections taken at the night meetings were also turned over to the general chairman of finance, and all the bills were paid by him. The evangelists and the singers were allowed a fixed amount per week and paid their own hotel bills in place of being entertained. This is the system that Dr. Chapman has generally used, and wherever employed the results of his campaigns have been satisfactory and lasting. A very important point was that in all the planning and working the pastors were kept in the forefront and were not deprived either of responsibilities or prerogatives by the organization or the evangelists.

CLEVER USE OF A MAP.

Rev. S. Fraser Langford, pastor of the Parsells Avenue Baptist Church in Rochester, N. Y., makes clever use of a map in looking after his people. A plain map in black and white hangs on the wall in his study. A pin with a big black head marks the locations of the church, while smaller pins show the location of members and attendants, black pins being used for attendants and white for members.

EFFECTIVE HOTEL ADVERTISING.

In traveling about the country the editor of this department has often wondered why more city churches do not give attention to hotel advertising. Many commercial men lying over for a Sunday are glad to receive a very ordinary card telling them where they can find a welcome in some church. The young men of the First Baptist Church in Gloversville, N. Y., distribute invitations to their Bible class in this way, enclosing them in envelopes and leaving them with the hotel clerks who place them with the mail of their guests. This is done Saturday night and is effective. In Rochester the St. Paul's Brotherhood issues a handsome four page circular printed in red and black on fine paper with an attractive title page, and the full order of services for the day on the inside. On the back there is a very unique feature which strangers always appreciate. It is a map of the central part of the city, with the church in the center in red, and circles showing the quarter and half mile distances from the church. At the bottom of the page is a short directory giving the distances and cars to take from seven principal hotels. The back page is herewith reproduced, as it is well worth using in other cities:

Distance from HOTELS and CAR LINES to the
CENTRAL PRESBYTERIAN CHURCH
Corner of Plymouth Ave. North and Church Street.

EGGLESTON..... ½ Mile — Any West bound car to Plymouth Avenue North or Lyell Avenue car to Church Street
NATIONAL..... ½ Mile.
POWERS..... ½ Mile
OSBURN HOUSE ½ Mile — Lake Avenue car to Church Street.
SAVOY..... ¾ Mile — All cars to Church Street.
TEMPERANCE... ½ Mile — Any West bound car to Plymouth Avenue North or Lyell Avenue car to Church Street.
WHITCOMB..... ½ Mile — Any West bound car to Plymouth Avenue North or Lyell Avenue car to Church Street.

A GREAT UNDERTAKING.

The Parsells Avenue Baptist Church, of Rochester, of which Mr. Langford is pastor, has undertaken to build a church costing $100,000 which will combine all the best features of a family church, and an institution for carrying on religious work seven days a week. It is unusual for a church located in a residence section to undertake distinctively institutional work, but that is what this church is doing now. It has repeatedly outgrown its capacity and many undertakings have to wait for lack of room. The membership is 213 and the seating capacity of the present structure, twice enlarged, is but 200. Much of the work is done in the homes of the people. Within a few years this church has burned a mortgage of $2,500, increased the pastor's salary, relinquished missionary money of $200 a year, contributed $323 a year to benevolence, and increased its membership 20 per cent. and that of the Sunday-school 7 per cent. This church is in the midst of a population of upwards of 7,000, all living within a radius of not more than half a mile from the church. It is a great opportunity and pastor and people alike are measuring up to the opportunity in their present activities and their plans for the future. This is said by way of introduction to a description of some of the plans used by Mr. Langford. He keeps in constant touch with his people by means of letters, cards and personal work, and is quick to reach and enlist strangers. His letters, printed forms and cards are models of tactfulness. A group of letters

is herewith given, one being reproduced in facsimile to show the exact character of heading and type written form:

Parsells Avenue Baptist Church
S. FRASER LANGFORD, PASTOR
43 HOLMDEL PLACE
HOME: PHONE 6060 AT HOME 11:30-12:30 EXCEPT SUNDAY AND MONDAY AT THE CHURCH 6 P. M. DAILY

ROCHESTER, N. Y.

Sep. 18th '06

To the Brethren of the

Parsells Ave. Baptist Ch,

Dearly Beloved:- The Roll Call has been set for Friday, Sep. 28th and Rally-Day occurs Sunday, the 30th. These two events open up the Fall work. The vacation period is now over and I trust that the summer season with its outdoor life has given you an abundant store of vitality. And now with renewed zeal let us push forward the work of the Kingdom. The outlook for the year is bright. May I count on you for faithful attendance at the regular Sunday and Prayer-meeting services, and on your prayers also for me in the great work you have called me to do.

Affectionately your pastor and servant
For Jesus' sake

S. F. Langford

Mr. Langford admits that he has obtained help in his work from this department. Other pastors will doubtless obtain ideas and suggestions from his letter forms herewith printed. Each letter practically explains the way in which it is to be used:

TO NEW MEMBERS.

My Dear Friend in Christ:

It has been a great pleasure to me to welcome you into the fellowship of this church and as your pastor I am anxious that you should develop into a strong Christian, and for this I shall pray.

Let me urge you to be regular in your church attendance in prayer and in the reading of the Scriptures.

You will remember that the clerk of the church sent you a "Worker's Card" which was to have been signed and given to the pastor. I have not received it yet. Kindly select some organization of the church which you would like to join, indicate it on the card and hand it to me as soon as possible.

Hoping that you will do this as soon as possible and trusting that your Christian life may be a happy and useful one, I remain

Your affectionate pastor,

ON PASTORAL WORK.

Dear Friend:

It was quite a disappointment not to find you at home the other day when I called as I had looked forward to the visit. I trust, however, that everything is going well with you and that the religion of our Lord and Saviour is taking more and more the possession of your life.

It is a great regret to me that I cannot call oftener upon each one of our congregation, as there are so many; and so if there should be some little interval between calls, remember that it is not because I have ceased to be interested in you.

If you feel that a special call would be helpful, just drop me a line and I shall be glad to come.

Wishing you all joy in his service,

I remain,

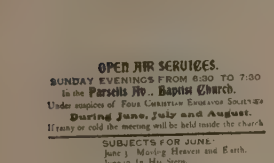
Yours sincerely,

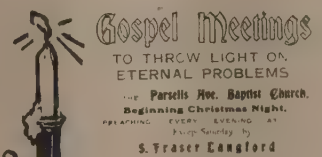
THE PRAYER MEETING.

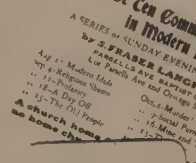
Dear Friend:

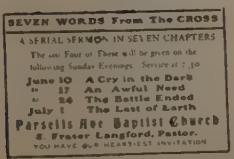
I am writing this letter with the object in view of enlisting more and more of our people in the support of the prayer meeting. These meetings are wonderfully helpful. Here we gather, young and old, as a family, and enjoy a season of real fellowship and prayer. You will find it well worth your while to give the prayer meeting a place in your list of regular engagements.

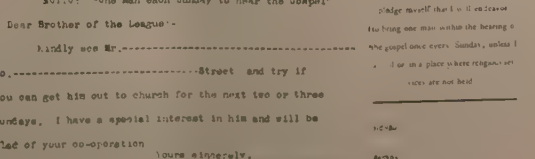
Come next Wednesday evening (7:30 to


OPEN AIR SERVICES.
SUNDAY EVENINGS FROM 6:30 TO 7:30
in the Parsells Ave. Baptist Church.
Under auspices of Four Christian Endeavor Societies
During June, July and August.
If rainy or cold the meeting will be held inside the church
SUBJECTS FOR JUNE:
June 3 Moving Heaven and Earth.
June 10 In His Steps.
June 17 Covered Candles.
June 24 Sunday Reading
These services will close at 7:30 and will be followed by the REGULAR PREACHING SERVICES in the CHURCH. You are Cordially Welcome




The Ten Commandments
in Modern Life
A SERIES of SUNDAY EVENING SERMONS
By S. FRASER LANGFORD
PARSELLS AVE. BAPTIST CH.
For Parsells Ave and Outside St
Aug 27 Modern Idols
Sept 3 Religious Shams
" 10 Profanity
" 17 The Day Off
" 24 The Old People
Oct 1 Murder
" 8 Social Purity
" 15 Mine and Thine
" 22 Falsehood
" 29 Envy
Nov 5 Church Home
" 12 Home Church
The Church League
PARSELLS AVE. BAPTIST CHURCH


SEVEN WORDS From The CROSS
A SERIAL SERMON IN SEVEN CHAPTERS
The next Four of These will be given on the following Sunday Evenings. Service at 7:30
June 10 A Cry in the Dark
" 17 An Awful Need
" 24 The Battle Ended
July 1 The Last of Earth
Parsells Ave Baptist Church
S. Fraser Langford, Pastor.
YOU HAVE OUR HEARTIEST INVITATION


THE CHURCH LEAGUE
Parsells Avenue Baptist Church
MOTTO: "One man each Sunday to bring the Gospel"
Dear Brother of the League:-
Kindly see Mr.
No. Street and try if
you can get him out to church for the next two or three
Sundays. I have a special interest in him and will be
glad of your co-operation
Yours sincerely,
S. FRASER LANGFORD.
herein
pledge myself that I will endeavor
to bring one man within the hearing o
the gospel once every Sunday, unless I
or in a place where religious ser
vices are not held

8:30) expecting a blessing. Bring a Bible with you. Yours in the Master's work,

TO A STRANGER.

Dear Friend:

It was with pleasure that we noticed your presence with us last Sunday, and we want to assure you that you are most heartily welcome to our services.

If you drop me a line desiring a call I would be pleased to pay you a visit and to put myself at your service.

Hoping that you will learn to enjoy our services more and more,

I remain,

Very sincerely yours,

THE MEN'S CLUB.

Dear Friend:

We have been exceedingly glad to have you with us in the Men's Club class as a visitor, and we want you to keep right on coming. It may be that you will soon come to the conclusion which we all hold and that is that the Men's Club class is a pretty good organization to belong to.

Come along next Sunday and enjoy another hour with our men.

Except during July and August, every Monday night there is something going on in the basement of the church under the direction of our Social Secretary. Step in and see how you like it.

Yours very sincerely,

THE CHURCH LEAGUE.

The church league is a simple but effective organization or rather agreement between the pastor and individuals. Two cards are used—one for enlisting the member and the other for assigning him. The cards are given below and explain themselves.

A Parsonage Printing Office

Pastors who have had experience in a printing office find a "parsonage" outfit a great convenience and money saver. The only thing to guard against is that if a pastor likes that kind of work he may spend too much time in his shop when he should be doing something else. One pastor confessed that his office took considerable of his time, but it kept him in close touch with his people and his work. Mr. Langford, whose work has been noted so extensively, does nearly all of his own printing. An outfit is not complete without a good supply of Remington or typewriter type for letters and circulars. The effect of the typewriter ribbon can be produced by printing through silk, the exact process of which can be learned in a few moments from some obliging printer. Dr. Edgar Brown, pastor of the First M. E. Church, Albany, has quite an extensive printing plant in his study in the church. Another pastor who has his private printing outfit is Rev. Charles R. Parker, pastor of the First Baptist Church, Laporte, Ind. His description of how he got his outfit is interesting: "About two years ago a printing house was moving to a new location in our city and for about the price of type metal I purchased a number of small fonts of type. I obtained a small 5x8 hand press and began business." Small jobs he can do himself, but larger classes of printing he takes to a regular job printing office. One of his latest advertising features is a set of cards 11x14 showing a cut of the church, portrait of the pastor and the order of services. These cards are to be framed neatly and hung in all public places in town, railroad stations, restaurants, hotels, barber shops, etc.

"MORBUS SABBATICUS."

An effective little card printed by Mr. Parker is worth reprinting for distribution in other parishes. It is entitled "Sunday Sickness," and the matter was evidently gleaned from a newspaper. On the reverse side, in large type, appears the wording: "Resolution to get better. Do it now. First Baptist Church." In his marginal comment Mr. Parker says: "This card went well." Here is the prescription for "Sunday sickness" with which so many good people are afflicted:

MORBUS SABBATICUS

(Sunday Sickness)

Very Prevalent. *Contagious!*

Directions.

On Sunday morning rise at seven; use plenty of cold water on the face; eat a plain hearty breakfast. Then mix up and take internally a dose composed of equal parts of the following ingredients, namely:

Will, Energy, Push,
Determination, Self respect,
Respect for God's Day,
Respect for God's Book,
Respect for God's House,
A Desire to be Somebody.

Stir well; add *a little Sp. of Love to insure sweetness. Repeat the dose every three minutes until church time if relief does not come sooner. If the day is stormy, an external application of umbrellas, rubber coats and overshoes will be beneficial.*

FOR ENLISTING WORKERS.

Here is a form for enlisting workers gotten out by Mr. Parker which he says is "good if followed up."

Enlist for Definite Work!

Past Year—"What have I done?" Jer. 8:6.

Present Year—"Lord, what wilt thou have me to do?" Acts 9: 6.

During this year I desire to be a more earnest student of God's Word, more often at the throne of grace, more faithful in attendance upon all services of the church, and also to engage in some definite work for Christ as indicated below:

Personal work with the unsaved.
Securing new pupils for Sunday School.
Visiting the sick.
Calling on strangers.
Distributing religious literature.
Devotional reading.

As a member of the First Baptist Church, I am only one, but I am one; I cannot do everything, but I can do something. What I can do, I ought to do; and what I ought to do, by the grace of God I will do.

Make the above a matter of earnest prayer; then check (x) those in which you desire to

enlist, sign your name below, and return to the pastor.

Name.....

January 1, 1905. Address.....

THE LITTLE BIBLE FOR SERMON SUBJECTS.

New Salem, Ind., Oct. 27, 1906.

F. M. Barton, Cleveland, O.

Dear Brother Barton:—If you remember, I ordered and received from you some time ago 300 Little Bibles. Well, the way I used them was so successful I want to tell you about it.

During the first two weeks of October I held a meeting and at the first twelve services I used the twelve chapters in responsive readings. The people were delighted and so was I. When we had completed the little book all of us knew more about the gospel than ever before. Now, we didn't read the chapters straight through, but when I thought we were reading something of especial importance, I stopped and commented as thoroughly as possible in a brief time upon the verse under consideration. After the readings I would preach upon the subject head of each chapter and send home the master messages of the twelve great chapters in the Little Bible.

I consider it a most delightful as well as a most helpful way of using the Little Bibles.

Yours cordially,

FRANK B. THOMAS.

P. S.—This plan could also be used for prayer meetings.

50,000 LITTLE BIBLES DISTRIBUTED.

A pastor recently bought one hundred copies of the Little Bible, and after preaching a sermon on Bible reading gave out The Little Bibles to each one present, stating that in them was a digest of the Bible, and that the excuse of not knowing where to begin or not having time to read the whole Bible, could not be offered.

If you cannot afford to do this place a hundred or more on a table at the door, and announce that they cost you 1c each. The price with tag-board covers is $1.10 per 100 and for this purpose I'll furnish them at $1.00 per 100, postpaid.

F. M. BARTON, Caxton Bldg., Cleveland, O.

TO FRIENDS AND READERS:

In this issue of Current Anecdotes we carry more advertising of a higher grade than any preacher's magazine published.

Please mention The Expositor and Current Anecdotes when you write our advertisers—they help pay the expense of the magazine—no preacher's magazine published at this price pays for its contributions. We spend over $100 an issue. In mentioning The Expositor to our advertisers you are casting bread on the waters which will return to you in an improved magazine. If you are building a new church or will do so within a year, we can put you in the way of some valuable information.

F. M. BARTON, Publisher, Cleveland, O.

A FLOWER FROM PALESTINE.

"The same airs are blowing that breathed on his brow.
The flowers he plucked are blooming there now."
—Palestine.

Many preachers intend to subscribe for The Expositor and Current Anecdotes when they get a sample copy, but delay and forget. As a premium for promptness we will send to any new subscriber sending us a year's subscription, $1.50, the same day they see this offer (clip it out and paste on your letter) a flower plucked in Palestine, mounted on a beautiful card.

EXPOSITOR AND CURRENT ANECDOTES,
(Sub. Dept.), Cleveland, O.

To My Energetic Preacher Friends

I am now in position to assist you in increasing the efficiency of your Sunday-school, which should be furnishing at least 50 per cent of your church members. But unless the teachers are interested in their work the Sunday-school can hardly do its part in building up the church. Count on your fingers the number of energetic teachers in your Sunday-school. What are you doing to encourage them in their work? You know as well as I do that the ordinary teacher's quarterly or monthly is pretty dry reading, little or nothing in them to inspire or interest the teacher. You may think that the Sunday-school will take care of itself. The preacher general who marches his church army into the enemy's country without the reserve force of the Sunday-school behind it, and without seeing that the enemy does not flank him and capture his reserves, goes into the battle half prepared.

I told you about my monthly religious magazine, "THE CHRISTIAN," when I started that, and a great many of you sent me your subscription and some for your friends.

I have now purchased "THE WORLD EVANGEL," the most practical Sunday-school magazine published, and will incorporate "THE CHRISTIAN" (with most of its interesting features) with "THE EVANGEL." The new magazine will create a love and interest in the work of the Sunday-school teacher, we believe, as nothing else will. Judged by size and style and editorial expense the new magazine should be $1 a year, but I am asking you to subscribe for every teacher in your school, thus enabling me to keep the price at 50 cents.

1. AND HERE ARE THE INDUCEMENTS I OFFER YOU TO SECURE THESE SUBSCRIPTIONS. SEND ME TEN SUBSCRIPTIONS OF YOUR SUNDAY-SCHOOL TEACHERS AND $3.00 CASH AND I WILL SEND YOU YOUR YEAR'S SUBSCRIPTION FREE.

2. SEND ME FIVE SUBSCRIPTIONS AND $1.50 CASH AND I WILL SEND YOU "THE WORLD EVANGEL AND CHRISTIAN" SIX MONTHS FREE.

GUARANTEE.—If after your teachers have taken "The World Evangel and Christian" three months, and they are not satisfied with it, and you are not satisfied with the interest it creates in your Sunday-school, have them send the copies back and I will refund your money.

Send me the name and address of each one to whom the magazine should be sent,—while I make club prices, I willingly pay the extra expense of mailing singly in order that the magazine may go into the home, where it will be read and studied and not left lying around the Sunday-school room.

Further. If the teachers follow out the suggestions we will offer in the October issue it will result in an increased attendance in your Sunday-school.

If you cannot afford to or the superintendent of the school cannot afford this expense, the teachers will welcome the opportunity to secure for thirty cents what would cost them 50 cents, and the trouble of ordering the magazine.

Note offer above, ten yearly subscriptions to separate addresses for $3.00, more for your money than you ever got before.

Sincerely,

F. M. BARTON.

P. S.—This offer may be withdrawn any time.

FOR A GIFT.

Do you want to make a present to some one that will be used every day? It is a first-class fountain

pen; list price, $3.50. Send us $3.00 and we will send the pen to you and The Expositor and Current Anecdotes for one year. F. M. Barton, Cleveland, O.

DRAWN TO HIM.

By S. D. Gordon.

Jesus' coming was greeted with great gladness above, and great silence below. Above, the stars sent a special messenger to bid Him welcome to the earth they lightened and brightened. Below, the rusty hinges of earth's inn refused to swing for him. So man failing, the lower creation shared room with him.

Above, was the sweetest music, the music of heaven. Three times the music of heaven is mentioned, at the creation, at this coming of Jesus, at the coming crowning of Jesus in John's Revelation. Below, the only music was that of the babe's holy young mother, God's chosen one to mother his Son, crooning to her babe; and the gentle lowing in minor key of the oxen whose stall he shared. Above, the great glory shining, the messenger of God speaking a message of peace and love. Below, only darkness and silence.

Among the cultured leaders of the city of David, and of Solomon, and of God's once glorified temple, there were no ears for the message, nor eyes for the glory. They had gone deaf and blind Godward long before. To them came no message, for no door was open. To simple men of nature who lived with the stars and the hills and the sheep came the new shining of the glory, and the wondrous messenger and message. Their doors were open. They practiced looking up. Of course neither city nor country mattered, nor matters. God always speaks into the upturned ear, and looks into the upturned face.

And so Jesus came. With all of its contrasts it was a winsome coming. A pure young mother nursing her babe; the babe with its sweet wondrous face, a fresh act of God indeed; the simple unselfish cattle; the bright stars; the Glory shining; the sudden flood of music; the Lord's messenger; the message—a very winsome coming!

It could not be otherwise, for it was Jesus coming. His presence made it what it was. Jesus was very winsome. He drew men. He said that if he were lifted up he would draw men. They who heard that could believe it, for he drew them before he was lifted up. He drew the crowds. Yet many a leader that has drawn the crowds has led them astray. He drew men. Yet men have often been befooled in their leaders. But he drew women. Here is a great test. Men may be deceived in a man. But women, true strong women, pure womanly women, because of their keen discernment into spirit and motive, cannot be deceived, when true to their inner conviction.

He drew children. This was the highest test. The child, fresh from the hand of God, before it is appreciably hurt by parents or surroundings is drawn to the pure and good. They are repelled by selfishness and badness. They draw out the best. They are drawn only by the true and beautiful and good. That is, in the early years, before the warping of a selfish, sinful atmosphere has hurt them. This is an infallible test. This told most his winsomeness.

Bad men and bad women were drawn to Him. That is, bad in their lives. Rarely indeed is a human so wholly bad as to be untouched by true goodness, by sincere love. Here is the touchstone of service. He touched that spot in the lowest, and by his presence increased the hunger of their hearts for purity, and for sympathy up toward purity.

His enemies were drawn to him, by a drawing they fought but could not resist. They admired him while hating. His presence disturbed because it accused the opposite in them. They recognized the purity, the love, the rugged honesty, the poised wisdom, and they hated him the more intensely, so committed were they in the practice of their lives to the opposite of these.

Jesus draws men. All classes, all nations, all people are drawn to him. It is remarkable how all classes in Christendom quote Jesus, and claim him as the leader of their own particular views. They will selfishly claim him who will not follow him.

Jesus draws us. Let us each yield to his drawing. That is the sincerest homage and honor we can give him. That will draw out in us to fullest measure the original God-likeness obscured by sin.

Let us lift this drawing Jesus up, by our lives of loyalty to him, by our modest earnest testimony for him, by our unselfish love for the men he loved so Up let us lift him before men's eyes; up on the cross, transfigured by his love; up on the Olives' Mount, victor over all the forces of sin and death; up at the Father's right hand in glory, waiting the fullness of time for the completion of his plan for men.

QUOTABLE POETRY.

TRUE WORTH.

True worth is in being not seeming;
In doing each day that goes by
Some little good—not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kingly as kindness
And nothing so royal as truth.

We get back our mete as we measure,
We can not do wrong and feel right,
Nor can we give pain and gain pleasure,
For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But alway the path that is narrow
And straight, for the children of men.

—Alice Cary.

THE SINS OF OMISSION.

It isn't the thing you do, dear,
It's the thing you leave undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts tonight?

The stone you might have lifted
Out of a brother's way,
The bit of heartsome counsel
You were hurried too much to say;
The loving touch of the hand, dear,
The gentle and winsome tone
That you had no time nor thought for,
With trouble enough of your own.

These little acts of kindness,
So easily out of mind,
These chances to be angels
Which even mortals find,—
They come in night and silence,
Each chill, reproachful wraith,
When hope is faint and flagging,
And a blight has dropped on faith.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion
That tarries until too late,
And it is not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bitter heartache
At the setting of the sun.

—Selected.

SCHOOL DAYS.

Lord, let me make this rule:
To think of life as school,
And try my best
To stand each test,
And do my work
And nothing shirk.

Should some one else outshine
This dullard head of mine,
Should I be sad?
I will be glad.
To do my best
Is thy behest.

If weary with my book
I cast a wistful look
Where posies grow,
Oh, let me know
That flowers within
Are best to win.

These lessons thou dost give
To teach me how to live,
To do, to bear,
To get and share,
To work and pray
And trust alway.

What though I may not ask
To choose my daily task,
Thou has decreed
To meet my need.
What pleases thee
That shall please me.

—Maltbie D. Babcock.

HOMILETIC DEPARTMENT

G. B. F. HALLOCK, D. D., Editor

BEST OF RECENT SERMONS

BY JOHN CLIFFORD, SAMUEL J. NICCOLLS, LEN G. BROUGHTON, A. C. DIXON, T. M. HAWES, J. H. JOWETT, P CARNEGIE SAMPSON.

The Unveiling of Life

A SERMON PREACHED AT WESTBOURNE PARK CHAPEL.

BY DR. JOHN CLIFFORD.

(Dr. Clifford was a leader in the famous "Passive Resistance" movement against the late English Education bill.)

"The secret of the Lord is with them that fear him; for he will show them his covenant." —Psalm 26: 14.

"God hath revealed them to us by his Spirit." —I Cor. 11: 10.

"He will show them his covenant." That is an exceedingly great and precious promise. For it is not easy for us to find God and to be sure of him; much less to understand his ways. But, according to this great Word, we may expect to find out the "secret" of his dealings with us, to get hold of the key which will interpret his rule of our lives.

Men are frequently assuring us that their primary difficulty is to know him. Man, by all his searching, has not found out the Almighty. Like wanderers in the catacombs, whose guiding light has gone out, and who have lost their hold of the thread that will lead them again to the clear light of day, so they wander amongst the phenomena of life, only to tell us that God himself is the secret of secrets.

Others cannot resist the conviction that behind and at the heart of all things God is, but they allege that life is so full of contradiction and collision, of awful catastrophe and captivating beauty, that they can make nothing of it. The quarrel between good and evil is interminable, and the evil is so abundant and gigantic as to be terrifying.

Confessedly, it is not easy to find out the secret of God. The worlds of Nature and of man are not so plainly intelligible that the man who runs may read their meaning. Let us admit it is far otherwise, and welcome the good news that the "secret of the Lord is with them that fear him, and that he will show them his covenant."

The word "covenant" is Israel's gospel. It was the rock on which their commonwealth was built. It was the inspiration of legislators and judges like Moses and Gideon, and of seers like Elijah and Hosea. It told them that they were the elect people, that the God of Abraham and Isaac and Jacob was their God, that he had bound himself, as a master to a servant, as a husband to a wife, to take care of them, to watch over them in their wanderings and guide them through their difficulties. It was this "covenant" fed their patience, heartened them after every defeat, gave them new hope in their despair. What the Magna Charta is to the political history and development of England, that and infinitely more was the Covenant in the life of the people of God.

"He will show them his covenant." It was what the words "God is love" are to us. It told them that he would unveil to them the terms under which he entered into special relations with them and his people, the laws according to which he governed them, the conditions they had to keep on their part and the pledges he would honor on his. They would know that to be "the covenant people" meant that God had indeed, chosen them to be his own for ever. More exhilarating message they could not hear than the words, "He will show them his covenant."

But God's revelation of himself to Israel is an exposition of the truths which underlie the whole of our human life. What he did with and for that people is a prolonged instruction as to what he is doing for all men, under what terms we dwell with him in uplifting fellowship, and by what paths he conducts us to the surest happiness, so that the promise is to us and to our children. "He will show us his covenant."

I have reminded you of the difficulties man had felt in the interpretation of Nature. For ages it has been judged to be chaotic, confused, unintelligible. But in these last days God has revealed vast breadths of meaning in the world around us by the prophets and interpreters he has sent us. We do not yet know all. There are mysteries we cannot explain. But we know much. Secrets have been laid bare. Laws have been discovered. Passage after passage in the vast Book of the universe has been explained, and the conviction grows that it is a reasoned world we live in; and when it is fully unveiled we shall say of every part of it as we do of one; "The heavens declare the glory of God."

The physical universe is as full of his purpose as it is of his working, and men like Newton and Faraday, Roentgen and Lister, Galvani and Marconi, have interpreted to us the facts, and enabled us to see their laws; that is, God has revealed his secrets to those prophets of Nature who have endeavored to make themselves one with Nature, by sympathy, reverence and obedience; and so they have come to understand our world, unveil our lower life and show that its whole purpose and drift is the education and discipline of man for the worthiest life.

Rise into the higher realm of art, of painting and sculpture, of music and literature. Observe how the secrets of these vast worlds have been unveiled. Recall the familiar names of Dante in Italy, Goethe in Germany, Shakespeare and Milton in England, as the leaders in the great successions of the apostles of liter-

ature? To what heights of thought they carry us? Ordinarily we attribute these magnificent effects to "genius," but is it not more accurate to say that God is also in the realms of song and literature showing that they, too, are under laws which may be understood by reverent and sympathetic souls, and their treasures communicated for the service of man?

And if the Eternal speaks to us of the things which concern the imagination and the reason, he will not be dumb to the appeals of the heart and the conscience. If he discloses to those who fear him and reverence his works, what those works mean, he will show us what are his relations with our souls and what is his attitude toward our sins and our cares, our daily discipline, and our future destiny. If he gives us a Bacon and a Faraday and a Wordsworth, will he not much more give us also an Isaiah and a Paul and John? Yea, will he not also give us his Son?

He has done so. He has shown us his covenant. We are as sure of his love and care of us as we are of the law of gravitation; and his personal love of us is the one solace of the heart, the one supreme joy of life. It is this marks out the path of duty, creating an invincible conviction that a specific work has to be done, or hazard to be made or burden to be borne. Men see the "secret" of their own life and hear his call to service as distinctly as Peter and John heard the call of Christ.

Nay, more, they have discovered that the invincible God controls all the happening of life, and that therefore nothing can hurt them. The revealed secret of the gracious rule of God is their everlasting peace.

And as with individuals, so with the whole of the human race. For God is the God of all the families of the earth, and the covenant which he has made with the individual is a covenant which embraces all mankind. The defeats, the evils to which a single race is subjected at successive intervals in its career, all take their place in the universal progress, so that instead of one race going on alone to perfection, the other races come up and they march together to the goal as one great family of God.

That is the revealed contract, so to speak, of God with the human race. It is a pledge of redemption and renewal of ever available help, and it creates the faith and patience of the saints. For patience is not passive, it is active, it is concentrated strength, so that a man holds to his position against attack, and will not suffer himself to be driven away from it. The prophets and leaders of mankind have had that patience. when they have been almost overwhelmed by defeat, for they have felt assured that, "The counsel of the Lord stands fast, and his purpose from generation to generation."

But how do we enter into this "secret" of the revelation of God? Not by the exercise of our lower faculties for though God stands over against all our faculties, lower and higher, yet it is not by the senses that we come upon his choicest revelations. The eye sees the daisies decking the field with beauty, the brilliant red of the rose, the variegated colors of the spring blossoms, and the splendor and pomp of the midnight sky, and the innumerable wonders of Nature; but that is all. The deep things of Nature, as Lord Bacon taught, are only unveiled to the mind that is sympathetic with and reverent and obedient to Nature. Obedience is the organ of knowledge everywhere. If a man wills to do the will of the Father he carries with him the test of the teaching, whether it is of God or no. And love of God and of man is the inspiration to obedience. The veil is always drawn aside to the loving and obedient soul. "If anyone loves me he will obey my teaching," said Jesus; "and my Father will love him, and we will come to him and make our home with him;" and in that domestic atmosphere the clouds of error and doubt will disappear and the light of life and of eternity fill the dwelling.

For revelation is seen at its fullness in Jesus Christ. He is the unveiling of life. He lays its deepest secrets bare. He tells all we are able to hear now; and his spirit waits to tell more as our power to receive grows. He is the interpreter of the covenant of God with the whole race of man. It is he who discloses the mystery hidden from the foundation of the world. We have the Divine purpose written out in a life. Let us enter, then, into the school of Christ, and he will by the teaching of his Spirit take the veil from our eyes, and enable us by the Spirit to see life as it really is, and to use all its contents for our comfort, and growth, and for the service of God and man.—*Baptist Times.*

The Wondrous Birth in Modern Retrospect

REV. SAMUEL J. NICCOLLS, D. D.,
St. Louis, Mo.

Text: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 11.

What can be said concerning the great event which the Christmas festival commemorates that has not already been said? Inspired prophets, apostles and angels from heaven have spoken of it, and sung it in exultant strains. For nineteen centuries it has enlisted the best thought of the world. Poets, painters and sculptors have vied with each other in trying to express its glory; oratory has used its best utterances and literature its choicest phrases, to set forth its significance. And yet the wonderful story has not grown old! It has an enduring freshness, and inexhaustible fullness. Today it inspires new songs and moves to loftier praises; millions in all lands and among all peoples are preparing to join in anthems to him, the Son of the Highest, who for us men was born of a virgin.

Nor is it strange that this should be so. The significance of the event which the Christmas festival commemorates is deepening and widening in the minds of men. More and more it is seen to be the supreme event of human history. Such an event may well excite wonder and amazement in the highest degree. It is worthy to be had in perpetual remembrance, and be-

lief in its reality should fill the world with song of thanksgiving and joy.

I. The wondrous birth.

But what is there to assure us that so wonderful an event has actually taken place? that the person who was so lowly born in Bethlehem now occupies a supreme and unique position in the world, is a fact which no one can question. His is the greatest name in history. Art, science, literature, poetry, architecture and painting honor him as they honor no other man. The names of other great men are revered, but Jesus Christ is the only one worshiped in all lands. The believing shepherds were permitted to look upon him in the form of a helpless babe. We see him not alone in the manger cradle, but in the record of his finished work. His character is the miracle of history; the story of his life is the unequaled wonder of all literature. All men who have studied it acknowledge him to be the perfect ideal of wisdom, holiness and love. He is the one perfect man of all the ages, the only one who can challenge the world and say, "Which of you convinceth me of sin?" rationalists who have denied his divinity have not hesitated to say enthusiastically that he is the "One perfect flower of humanity," and that "whatever the surprises of the future, Jesus will never be surpassed."

He is not simply first among our great men and leaders; he stands in a class alone. All others are stained in some measure with sin; they are conscious of their own sinfulness and imperfection and ask for cleansing and forgiveness. But not so with Jesus; no confession of personal sin ever escaped from his lips in prayer. No consciousness of demerit ever depressed his heart. After nineteen centuries of closest scrutinies his critics are compelled to say as did his heathen judge, "I find no fault in this man."

II. The Saviour.

Another fact is equally apparent; it is that he has proved himself to be a saviour of men, and such a Saviour as never appeared before nor since his coming. The force which he has exerted, and which he still exerts in the world, no matter how we may account for it, is a redemptive one. It turns men from sin to righteousness. He gives pardon to the guilty, hope to the despairing, strength to the weak, spiritual life to the dead. He has been able to put his spirit into men who were full of sin and selfishness, and transform them into his own likeness. He took rude fishermen like Peter and John, and made them saintly, refined and courageous souls, illustrious examples of Christian manhood that shine like stars in the heavens Millions through the past centuries and millions alive today testify to his power as a Saviour from sin and as the giver of abundant life. Their testimony is as positive and valid as that of the man born blind, who said, "I went to the pool of Siloam and washed as he told me, and I received sight."

What he did long ago he is doing now with increasing power; he is saving men the world over; and furthermore, we are all seeing more clearly than ever he is the kind of a Saviour the world needs. It has not outgrown his ministry. He alone speaks to its deepest need and offers the all sufficient remedies. Men need pardon, renewal of heart, strength to live righteously, hope to cheer, and a faith that can conquer death and lay hold on a world to come. It cannot be denied that Jesus born in Bethlehem, has been and is today a Saviour for us men.

III. Christ, the Lord.

But this is not all that we can see in the light of the present. We gather together all the facts concerning the life of the One who was born in a manger, and they in a most striking way confirm another claim that was made for him, a claim which he made for himself. He said he was the light of the world, the way, the truth, and the life. He claimed equality with God and asserted that he came out of the bosom of the eternal Father, and was One with him. Everything that we see in his life sustains this high and wonderful claim. True, he was accused of blasphemy in making it, but not by one single word or act does he fail to support it. This claim for his divinity is not, as some would tell us, an accretion of latter times, something added by his devout and enthusiastic followers in the ardor of faith. The same simple narrative that tells us of his perfect manhood also asserts his divinity, and neither statement can be taken away without affecting the other. As well try to divide a ray of pure white light by taking from it the green and crimson rays that are wrought in it, and then expect it to be the same, as to take from the Gospel narrative the element of divinity and expect it to remain a story of good news to men.

This much is certain—that Jesus Christ claims to be the Christ of God, the Founder of the kingdom of heaven, the Revelation of God to men; to have all authority in heaven and on earth; to be able to forgive sins and raise the dead, and to give eternal life to as many as believe in him. He undertook the task of removing the world's sin by his death, and reconciling it to God by his cross, and he completed it. God in all his fulness, power, wisdom and love, cannot do more than Jesus Christ offers to do and claims to be able to do. If he was the good, the wise, the sane man all admit him to be, could he have made such a claim for himself if it were not true? And if his claim is not true, if it is only, as his early adversaries asserted, on his part a blasphemous assumption worthy of death, how does it come to pass that he has triumphed over all other religions by a false claim, and that this life has proved the most powerful influence for good the world has ever known?

Let men say what they will in the way of quibbling and contradiction, the indisputable fact remains that faith in a divine Christ lies at the foundation of all that is best in the modern life of the world. It is the mainspring of its modern progress, the source of its best hopes for the future, and the inspiration of its best efforts for the bettering of society. His divine name is the word of power by which to subdue all evil and to rally the forces of righteousness. The hand of him who was born in Bethlehem is the one that today has the larg-

est and firmest grasp on the great forces of the world. They minister to him, and work in his interests. So far as we can see into the future, it also belongs to him, for never was his influence in the world greater than now. If then we believe in a God who hates lies and imposters and condemns that which dishonors him, if we believe that goodness and truth are indissolubly linked together, and the fruits of holiness are the pledges of a divine life, then also we must believe in Jesus Christ and that history attests his divine mission.

We need not listen at this Christmas tide for the voice of vanished angels; we have only to look at the facts and to hear the testimony that comes from redeemed men and women, from changed laws and customs from the advancing moral character of society, from the removal of slaveries and oppressions, from deepening and broadening conceptions of the Fatherhood of God and the brotherhood of man, from the yearning desires for the greater purity of life, and for the growing enthusiasm of men to extend this kingdom of Christ, to be assured that to us has been born a Saviour, which is Christ the Lord.

The Great Commission

REV. LEN G. BROUGHTON, ATLANTA, GA.

Text:—"All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

The Great Commission is our subject at this time. Matthew says nothing about its being given at a feast; Mark, however, does. We know that it was the most important command that he ever gave to his disciples. It had to do with the future of his kingdom. It was his last message concerning the work of his disciples. We all know the importance of the last message. Eagerly we bow with bated breath to catch the last words from the lips of a dear one when passing away.

I. He speaks here as one of authority. "Go." This is imperative. It is not ought or should; it is a plain, imperative, positive command. But it is not a command in the abstract; it is not a command to the nation. There is in it nothing of what we hear so much about today, national conquest. It is a plain, positive command given to the disciples; "Go ye, therefore." Let us not fail to catch the significance of the "Therefore." It relates to his claim of authority. It was a despised Galilean, a homeless wanderer, who gave the command; but it was also a teacher just raised from the dead and clothed with universal authority.

Christ has all power and all authority; therefore let us be careful lest we disregard his command.

II. And this command is also for a specific work. It is not to civilize; it is not to educate; it is not to heal; it is not to make converts to any special creed, or to propagate a special dogma; it is to make disciples or Christians of all nations.

This is a very simple work; nobody need to be mixed up in his mind about it. The first work of the church, whether at home or abroad, is to make Christmas, that is, to save the lost. Civilization, embracing education, and the like, has its place; it is comprehended by the church scheme. I do not believe any church in any community has done its work until it has made possible the best education for every citizen, man or woman, within the scope of its influence. I do not believe that the church has any right to fold its arms and request the state, which cannot teach any religion, to do its work of education.

The same thing can be said with reference to all other forms of helpfulness. I believe the church ought to provide everything that humanity is in need of. It ought to train its youth; care for its sick; look after its orphans; and all other forms of humanitarian work.

But this is not its first work, and the church that sits down and depends upon such lines of work will soon be dead.

The command is, "Make disciples," that is the first and most important thing ahead of any church. God help us all to see that! How it would change things, if the churches of the country were to feel the force of this command.

But do not forget that it is of all nations that we are to make disciples. I hear people say, "I am a home missionary. I believe in giving money at home where it is so much needed. But I do not believe in giving my money to send the gospel abroad."

Now there are just two things that I want to say about such people. In the first place, I have found that they give very little at home. They generally use the needs at home as a pretext to keep from giving abroad. They do not care anything about the needs at home; the root of the matter is not in them. If only for once they could have their souls filled with the love of Jesus, they would be weeping because they could not give more to the cause at home and abroad instead of plotting to give as little as possible.

Again, such people defy the authority of Jesus Christ, whom they profess to follow. He says, "Go make disciples of all nations." They say, "We will not do it; we will make disciples at home but not abroad." Wonder how Jesus feels toward such pretended followers?

III. Let us not forget, also, that there is another phase of work which is to be done: We are commanded in addition to making disciples, "to teach all things whatsoever I have commanded you." Plainly speaking our duty is this: First to make disciples, and then to teach them the ways of Christ. We are just beginning to realize our teaching obligation, and it means much in the progress of the church.

For a long time the church was content with preaching. Then the Sunday school came into existence. Now the Bible school and confer-

ence is heard of all over the land. The church is waking up to realize that she has lost ground for the lack of teachers and teaching.

IV. Finally, let us hear his last words; "Lo, I am with you alway, even unto the end of the age." This is the most significant part of what Jesus said on this occasion. "I am with you." What a blessed reality!

But he has promised to be with us only as we have carried out the requirements of the Great Commission. His plan is ever on the line of thorough unselfishness. The plan of the church generally is, fortify things well at home, and then give abroad. The same is true of individuals. They say, "Provide for all the possible rainy days, and then give of what is left." The teaching of Jesus Christ was exactly opposite; he said, "Give and it shall be given unto you in good measure, pressed down and running over."

Pentecost

REV. A. C. DIXON. D. D., CHICAGO.

Text: "When the day of Pentecost was fully come they were all with one accord in one place." Acts 2:1.

Luke informs us that in his biography of the visible Christ he wrote of "all that Jesus began both to do and to teach." The purpose of the book entitled, "The Acts of the Apostles," is to record what Jesus, now invisible, continued to do and to teach after his ascension. "The Acts and Teachings of the Invisible Christ," who said, "Lo, I am with you alway, even to the end of the age."

In the first chapter we learn that the invisible Christ continues to work through the power of the Holy Spirit.

Let us look now at the doings and teachings of this invisible Christ at Pentecost.

I. He is carrying out the purpose expressed by the visible Christ to build his church. He had said, "On this rock I will build my church, and the gates of hell shall not prevail against it." The building upon this sure foundation is now beginning to rise. The visible Christ is the architect who has given the plan and specifications; the Holy Spirit, the invisible, is the builder.

The building of the New Testament church was doubtless begun on the day of Pentecost for six reasons:

1. There was a great crowd of people. Pentecost was the Jewish World's Fair. It is said that not less than two millions of strangers were sometimes in and around the sacred city. They came from every tribe and nation. And the Holy Spirit now begins to gather material from all classes.

2. Pentecost was the harvest festival. It was the time of gathering in the ripe grain. It was appropriate that the fields white unto harvest which Jesus had seen should be reaped in on this day of harvesting. The Passover came first. The Passover celebrated the death of the Pascal Lamb, and Jesus "The Lamb of God" dies at that time. Pentecost is the harvest, the result of his death.

Without the Passover there can be no Pentecost; the dying grain must precede the reaping. The Holy Spirit cannot work in regenerating men without the blood. The altar always came before the laver. Calvary comes before Pentecost, and the Christian or the church that has no Lamb of God, no blood of atonement, no Passover, will never have the harvest of Pentecost.

3. At Pentecost every kind of sacrifice was offered. Read the list in Leviticus, and you will find that not one of them was omitted at Pentecost. It was a day of fire. And does not this signify that we should yield to the invisible Christ everything that we have and are? Perpetual Pentecost means the perpetual surrender of all things to God.

4. At Pentecost there was an offering of two loaves of leavened bread. At the Passover the bread was unleavened, which symbolized the spotless purity of Jesus, the Pascal Lamb, but at Pentecost the bread was leavened which symbolized the imperfection that was to be in the church.

5. Pentecost was a memorial of the bondage in Egypt. At the Passover they remembered the blood on the door posts and their deliverance from cruel slavery, but at Pentecost they were commanded to think of their days of bondage. The blood has freed us from the bondage of sin. But does it not also mean that there is now to be a new and holier bondage? The Passover on Calvary has delivered us from the serfdom of sin, in order that Pentecost may give us the bonds of loving ministry.

6. Pentecost was a day of absolute rest. No servile work was done; every secular occupation was laid aside. The busy commercial world hushed its noise, and the silence of rest remained. It is the Sabbath of the soul. There are responsibilities and activities, but in the midst of all and under the burden of all there is rest, because when the spirit of Pentecost fills us we are conscious that we have resources in God.

In 1870 a messenger awoke Von Moltke late at night to inform him that France had declared war against Germany. Von Moltke, without dressing, wrote a note ordering the messenger to telegraph all the posts in Germany to make ready the army at once, and he slept soundly through the remainder of the night. He was ready for the emergency; he knew the resources of Germany. The declaration of war did not take him by surprise. And so the Christian who knows the resources of the kingdom of God will not be nervous and sleepless when he is filled with the spirit of Pentecost.

II. The invisible Christ at Pentecost is unifying his people. In the seventeenth chapter of John we find the visible Christ praying that his people might be one, as he and the Father are one, and now that prayer is beginning to be answered, for "They were all with one accord." There was much diversity, for God does not seek uniformity.

1. This unity at Pentecost came before the baptism of the Spirit, and such unify the church must have before there can be a repetition of Pentecost. The church that is divided into factions, each part asserting its own superiority, each talking against the other, one refusing to fellowship with the other, need never expect to have power from on high.

2. There was a unity of place. "They were all with one accord in one place." The Spirit baptized the assembled church. He came as "a rushing mighty wind and filled all the house where they were sitting." After this baptism of the assembly, a shower of fiery tongues fell, and one sat upon each of them. We have here the philosophy of revival. God's people must not forsake the assembling of themselves together. The tongue of fire comes as a result of the baptism of the assembly. We may walk with God alone, day by day, doing his will and holding sweet fellowship, but if we want power from on high, we must meet with people of kindred spirit and with them wait upon God for the baptism of the Spirit. The history of every great revival, from the day of Pentecost to the present, is a record of the Spirit's anointing assemblies, and thus giving the fiery tongues to the individual. This emphasizes the need of frequent meetings for prayer.

3. There was unity of experience. "They were all filled with the Holy Spirit." The prophecy of Joel, which Peter quoted, includes men and women, young and old, servants and masters. The great difference between Christians is the difference of fire and fulness.

Truth on ice has no power. Truth on fire will burn its way into the inmost soul. And where there is fulness, there is apt to be fire. Fulness is easily recognized. Emptiness is always hollow.

The stream that flows from Lake Keuka is larger than all the streams that flow into the lake, and this proves that the lake is fed by unseen springs. It is full and runs over, not because of what you can see go into it, but because it is connected with great unseen reservoirs that are never exhausted. Such fulness is the Christian's privilege, for in God there is the fountain of life.

4. There was unity of action. "They all began to speak with other tongues as the spirit gave them utterance." The man who is filled and fired is certain to speak, and he will speak in a tongue that the people can understand. I will not stop to discuss what these "other tongues" meant. It is certain, however, that the people who heard them understood what was said, and that is the important point.

At the proper time the whole company remained silent while Peter preached, and the man who is Spirit-filled will know how to keep silence as well as how to speak. We need his fulness to teach us when to speak and when to be silent.

III. While the invisible Christ unites his people and builds up his church, he confuses and confounds his enemies.

The outsiders could not understand. They asked, "What meaneth this?" The pulpit and the church are too easily explained. Unless God does something through us which the world cannot explain we are certainly not in the apostolic succession of power. If business men can explain on business principles all that the church and the pulpit do, you must take it for granted that neither pulpit nor church is filled and fired with the Holy Ghost.

The secret of the power of Whitefield, Spurgeon, and Moody is in the fact that no explanation other than that of God's working through them can account for the results. If the world is able to explain us, it can explain us away.

The wonders that they could not explain, of course, led some to oppose and persecute. They said, "These men are drunk; it is wild fire. Such enthusiasm is not born of soberness and prudence." To them, intoxication is the only explanation. Such mockery is better than indifference. It leads the mockers to investigate, and honest investigation of the claims of Christ will lead to acceptance.

When William Story and James Russell Lowell were students in college, they were opposed to Daniel Webster because he remained in Tyler's cabinet, and these two young men went to Faneuil Hall one day ostensibly to hear Webster speak, but really to hiss and thus show their disapproval of the man and his methods. When Webster arose, however, and began to speak, the two young men kept quiet. They were pleased with his manner, fascinated by his rhetoric, charmed by his personality, until at last they found themselves applauding with the crowd. Their spirit of opposition led them to hear Webster, and Webster did the rest.

If the enthusiasm of the church on fire with the Holy Ghost shall lead men who mock and oppose to simply listen to the Christ we preach, they will become interested, charmed, fascinated and won. Oh, for the fire of heaven that will fuse us into one holy purpose, give us the full heart and the fiery tongue, that shall make us inexplicable to all who believe not in God, and arouse the opposition of his enemies! In that way the invisible Christ works at every Pentecost.

"The Universal If."

REV. T. M. HAWES, D. D., LOUISVILLE, KY.

Text: "If thou canst do any thing, have compassion on us, and help us." Mark 9:22.

This sentence begins with a word of the smallest compass and largest consequence, the monosyllable "if." "If thou canst do any thing, have compassion on us, and help us." This little word voices an experience so common that I have been tempted to call it the universal if. It is the "if" of troubled doubt, not the doubt of the one who delights in his doubting and who is satisfied with his skepticism, but the doubt of one who is troubled because of his doubt. Not the doubt of one who has ceased to pray and given up everything spiritual, but who is passing through such experiences as cause him to come under the shadow of this universal if. "If thou canst do any thing." My message is not for the thorough-going skeptic who is rather proud and glad of his skepticism, but to the one I have just described, and hence a message to all, for we all pass through these experiences.

This man said, "If thou canst do any thing, have compassion on us, and help us." Jesus said, "If thou canst believe, all things are possible to him that believeth." Then the

man said, "Lord, I believe; help thou mine unbelief," recognizing the correctness of our Lord's diagnosis.

I speak to some who have not passed through this experience. It will come to you. Be prepared for it. I speak to others who have passed through it and have come out on the sunny slopes beyond. I am sure you will realize the truth of what I am saying. But I speak to others who are doubtless in the midst of just such troubled doubt. We do not need to look very far in the narrative or in human experience to find some of the sources of this sad kind of doubt.

I. One is the continued sight of human suffering. "How long has this son of yours been so sorely afflicted?" "He has been afflicted since childhood," said the man. For all these years he has constantly beheld this sight of human suffering, and it is beheld by us on every hand. "The whole creation groaneth and travaileth in pain until now," Christian Science to the contrary notwithstanding. We see it everywhere, and the cry of pain is constantly going up. No doubt many of us are tempted at times to say, "Can there be a God of infinite wisdom who has left in his plan so large a place for pain?" Unless we are on our guard the sight of suffering will lead us under the shadow of this universal if.

I am not seeking to solve the problem of pain. Far wiser men have sought in vain to solve it, but I want to remind you of three facts about pain that will at least throw some light upon it and help to save us from skepticism when it comes upon us.

1. One fact is that a capacity for pain is a necessary accompaniment to the capacity for pleasure. If I were not capable of feeling the pangs of hunger I would not be able to enjoy the pleasure of appetite. If I could not suffer from discordant sounds I could not enjoy sweet harmonies. It is a necessary accompaniment and if the choice were left to any of us to be at once saved from all capacity for pain, knowing that we would also be deprived of all capacity for pleasure, none of us would make that choice.

2. Another fact about pain is that it enables us to locate and discover the source and the nature of disease. It is along the track of pain that a correct diagnosis is made, and there are many subtle diseases that would sap the system and bring death if it were not for the pain that enables the source of the trouble to be discovered.

3. Another fact about pain is that it brings one to the point of a willingness to observe the laws of health and wisely use the remedies God has provided by which diseases may be avoided or diseases may be healed.

These are three unquestionable facts which I submit for your reflection, and while they do not solve the problem, they do throw some light upon it, and will to some extent save us from the shadows of this universal if of doubt.

II. Another source of this kind of doubt is a continued sense of crushing and cruel disappointment. You hear the note of disappointment in this father's voice every time he speaks. All these years he has been seeking the health of his son, only to be disappointed. He has heard of the disciples and the wonders they have wrought. He brought him to the disciples thinking they could cast out the evil spirit, but they could not, but "If *thou* canst do any thing, have compassion on us, and help us." When disappointments come to us, as they do come to all, cruel and crushing, and long continued, we are in danger of this "universal if" of troubled doubt. For this reason it is oftener easier to be a Christian early in life and late in life rather than while we bear the heat and burden of the day. Early in life the disappointments have not yet come to us, and late in life we have passed through them and God is making good his precious promise that at the evening time it shall be light. But in the high noon of our mature years, when we feel the weight of some cruel disappointment and the shadows fall, it is then that our faith is most sorely tested.

Now, there are some things about disappointments that it is well for us to remember.

1. One is that we have a God who can cause all things to work together for our good if we love and trust him. We do not undertake to explain how he does it, but he can take the most crushing disappointment that can come to a human life, and finally bring us to say with Paul, "These light afflictions which are but for a moment, work for us a far more exceeding and eternal weight of glory."

2. Another refreshing thing about disappointment worth remembering, which is found to be true in human experience is that by and by in the pilgrimage, when we emerge from the valleys and go up on the sunlit slopes of the mountain-side and look back over the way we have been treading, we discover that what we thought was a denial of our prayer was not a denial, but merely a delay in the answering, as in the case before us now. This man, at this moment of the darkest disappointment, is right on the threshold of the answer of his prayer, and in a few moments after hearing this prayer which begins with the "if" of troubled doubt, we find him realizing all that his heart has longed for. "Judge nothing before the time." By and by we may discover that what we thought was a denial was merely a necessary delay in the answer of our cry, and that giving our Lord time to work out his own will in his own way, we find he does for us far larger things than we ever dreamed.

III. Another source of troubled doubt which appears in the narrative and in human experience is the utter failure and weakness of humanity. He brought him to the disciples and they could not heal him. The shadows of doubt come when we look round about us and see the utter weakness of the followers of Christ, and if we look too much at humanity we will be discouraged.

I am free to say as a minister of the Gospel that one of the most discouraging things that I encounter is the utter failure and weakness of humanity, even of the sinners saved by grace, as I reflect upon my own life, as well as observe the lives of others. But

the mistake is in the point of view. Judge not my Master because of my failures, but go to him directly with whatever troubles you. That is the lesson I would bring this morning and is the supreme purpose for which I have brought before you this scene. This is the conclusion of the whole matter. Better to have a faith mixed with unbelief, than to have no faith at all. Better to come to Jesus with the "if" of troubled doubt than to forever remain away. So great is his love, so divine is his sympathy, so infinite is his power, that he will take us, doubts and all, even if we preface our prayer with "if," and thus coming to him he will work a two-fold miracle, not only answering the prayer for the son, but also the prayer for ourselves, casting out of us first the unbelief, and then casting out of the son the evil spirit. And thus coming we will have a double joy, the joy of what he will do, not only for the loved one for whom we pray, but the joy of that which he will do for our own selves. Come to him then with your troubled doubts, for coming thus he will heal your doubts and will also answer your prayer.

The Abiding Companionship

REV. J. H. JOWETT, M. A., ENGLAND.

Text: "My presence shall go with thee, and I will give thee rest." Ex. 33:14.

The other morning I went for a walk up the valley of the Tees. My path left the home, passed under the shadow of the county school, crossed the recreation grounds, wound in and out among the wide-spreading meadows, now and again coming within sight and sound of the swift, eager river, and now veering round and threading the crowded street of the busy market town, and now narrowing to the little track that led to a new-made grave. And through all the varying way this evangel possessed my mind. "My presence shall go with thee, and I will give thee rest." And then I realized that my walk had been parabolic, and that in all its shifting changes life itself had been portrayed. "My presence shall go with thee," in the serious affairs of the home, in the pregnant place of education, in the relaxations of amusement and sport, in the broad, quiet spaces of Nature's strength and beauty, in the stress and speed of business, and along the narrow road that leads to the open grave. The changing road; the unchanging Presence! The shifting environments; "the friend that sticketh closer than a brother!" "My presence shall go with thee, and I will give thee rest."

Well, here we are, facing the unknown road of the New Year. Where is the road going to lead? We do not know; we are alike in a common ignorance; culture and wealth convey no favor; all distinctions are here wiped out; we are all upon an unknown road, and for everybody the next step is in the mist! The knowledge of the future path matters nothing; the perception of the present companionship matters everything! And so our motto entwines the gracious offer of a Companion for the unknown and changing road. Let me remind you of some of life's loneliness which this wonderful Companionship will destroy.

I. There is the loneliness of unshared sorrow. Is there anything more solitary than sorrow that can find no friendly ear? Sorrow which has an audience can frequently find relief in telling and retelling its own story. But when sorrow has no companionable presence with which to commune, the grief becomes a withering and desolating ministry. "When I kept silence, my bones waxed old." And there are multitudes of people who know no friendly human ear into which they can pour the story of their woes. What then? Is the desolation hopeless? "My presence shall go with thee." The story can be whispered into the ear of the Highest. The Companionship is from above.

II. There is a loneliness of unshared triumph. I asked a little while ago if there is anything more lonely than sorrow that can find no friendly ear. I am bound to say that I sometimes think that lonely triumph is as desolate as unshared grief. My memory recalls with bright vividness one of the boys in the school where I received my earliest training. He was an orphan-boy, but more than that, he was perfectly friendless. Those who were nearest to him were all dead, and the entire interest of his guardian exhausted itself in paying the school-fees as they became due. One day his loneliness broke upon me with appalling reality, when in the class-lists he appeared as the premier boy in the school. His triumph was most distinguished and brilliant, but he had no one to share it! No father, no mother, no kinsman, no friend! I felt that in his success he was more desolate than in his defeats! His bereavement seemed to culminate in his triumphs! Let me illustrate still further. I had a friend who in his matured life published a book on which he had bestowed the hard labors of many years. Some time before its publication his wife died, and he was left alone. The book received an enthusiastic welcome, and now enjoys high eminence in its own department of learning. I spoke to my friend of his well-deserved reward, and of the triumph of his labors. His face immediately clouded, and he quietly said, "Ah, if only she were here to share it." I say his loneliness culminated there, and his sharpest pang was experienced in his sunniest hour. And it is not otherwise with the moral triumphs of the soul. When I sin and falter, I feel I need a Companion to whom I can tell the story of my defeat; but when I have some secret triumph I want a Companion to share the glow and glory of the conquest, or the glow and glory fade. Even when we conquer secret sin the heart calls for a Companion in the joy! And here he is! "My presence shall go with thee!"

III. And there is the loneliness of temptation. Our friends can accompany us so far along the troubled way, and by God's good grace they can partially minister to our progress by re-arranging our environments, and removing many of the snares and pitfalls from our path. But in this serious business of temptation it is little that friend can do for friend. The great battle is waged behind

a door they cannot enter. The real fight, the death-clutch, is not in some public arena, with friends and spectators gathered around it takes place in awful and desolate loneliness! In the secret place of every temptation no earthly friend can be near. A man might possibly wrestle with wild beasts, if the theater were in publicity, and amid the plaudits of assembled crowds; but to contend with beasts in secret, to slay them behind the closed and muffled door, is desperate and lonely work. But we need not be alone! One Presence can pass the door that leads to the secret place. "My presence shall go with thee," not as an interested or applauding spectator, but as Fellow-worker, Fellow-fighter, Redeemer and Friend. The loneliness of the wilderness is peopled by the ubiquitous presence of the Lord.

IV. And there is the loneliness of death. It is pathetic, deeply pathetic, how we have to stand idly by at the last moment—doctor, nurse, husband, wife, child—all to stand idly by, I say, when the lonely voyager launches forth into the unknown sea! "It is the loneliness of death that is so terrible. If we and those whom we love passed over simultaneously, we should think no more of it than changing our houses from one place to another. But every voyager goes alone!" Alone? Nay, there is a Fellow-voyager! "My presence shall go with thee." "Though I walk through the valley of the shadow of death I will fear no evil, for thou art with me."

Now, my brethren, if only we firmly believed, and clearly realized this gracious Presence, what would be the ministry?

1. Well, we should work without worry. We should step out without dread. We should waste no energy in fruitless fear and sapping care.

2. We should face the new year not daunted by our ignorance. The great Companion may still think it good to deny us the light of comprehension; but then, though we may not comprehend the nature of the entire way, he will see to it that we have light at the next turning of the road.

3. And do not let us be afraid of our weakness. You feel about as little like carrying the possible load of this new year as a grasshopper! Never mind! Perhaps that is how we ought to feel. You must leave something for the great Companion to do! Do not let us try to carry our God and our burden too! The real combatants are not our weakness versus the burdens and difficulties of the year, but all these things versus our Almighty Friend!

4. "And I will give thee rest." Aye, but we must lean upon him and allow him to carry our load. An aged, weary woman, carrying a heavy basket, got into the train with me the other day, and when she was seated she still kept the heavy burden upon her arm! "Lay your burden down, mum," said the kindly voice of a working man. "Lay your burden down mum; the train will carry both it and you." Aye, that's it. "Lay your burden down!" The Lord will carry both it and you! "I will give thee rest;" not by the absence of warfare, but by the happy assurance of victory; not by the absence of the hill, but by the absence of the spirit of fainting. "I will give thee rest."

And so I commend you, and all who are near to you, to the kindly care and fellowship of this great Companion. May you each and all have a happy new year, spent, every moment of it, in the light of his most gracious presence.—*British Weekly.*

The Mother of our Lord

REV. P. CARNEGIE SIMPSON.

Text: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke 1:46.

In this song, three features of Mary's character appear:—

1. The first is her purity of heart. Observe how delicately and yet distinctly this reveals itself. It does not express itself in any words about either sin or loneliness. There is no confession in Mary's song and no consecration. Why, then, do I say that it exhibits the purity of her heart? Just because it is a song. By this quite unconscious revelation that God's coming thus so wonderfully and even overpoweringly near was to her a joy. Only a pure heart rejoices when God is very near. His nearness fills the bad with fear and even the good with awe. Mary felt the awe, but the joy was even greater—the joy of God near. I say that only a very pure soul could have felt that joy. It is this holy gladness because God was come very near that Fra Angelico and other great painters have sought to depict in the faces of their Madonnas.

Do we know nothing at all of it? Is Christ to us in no sense something gladdening? Why do we not feel this as we should—as Mary did? Because our hearts are not pure as hers was.

2. The second feature of Mary's character which appears in her song is her humility. This discloses itself as unconsciously and, therefore, as surely as the other. It expresses itself not by a self-depreciation, but by an utter forgetfulness of self. To this humble woman an incomparably great thing was come, but she never thought of herself in connection with it for a moment—of herself as either worthy or even unworthy. Her soul was lifted quite away from herself, and was full of the thought only of God. Instead of deprecating, however sincerely, that so great an honor should have come to her, she simply praised the Lord. "My soul doth magnify the Lord." There is often a self-depreciation which is just conceit in disguise; and even where this is not so, still self-depreciation is, and must be, always a thought, even a lowly thought, of self. Perfect humility does not think about self at all. It simply accepts from God, and looks up to God, and is full of God, and praises God. This was Mary's humility.

3. The third feature in Mary's character as revealed in her soul, is her unselfishness. This is akin to the humility of which I have just been speaking. but it is also distinct from it, and finds particular expression in her thoughts of the wonderful fame which had come to her. To Mary, poor and hum-

ble, and unknown, had been brought an immortal distinction. The world would never forget her name. How did she think of the immortality? With the humility I have mentioned; but also with something besides. She never thought of future ages as calling her great, or sovereign, or beautiful, or successful, or even saintly. Such dreams or desires did not, for a moment, enter her mind. But she said, "all generations shall call me blessed." That is to say, through her and by this event which was happening to her, an endless good was to come to men, and it was of that which she rejoiced to think. What a fine unselfishness in this thought of greatness—not the greatness which merely glorifies the possessor, but that is the grateful echo of a healing, and a helping, and a happiness, that have been given to others. That future generations should admire her, praise her, worship her—all this was to her nothing; nay, may we not safely say if she could have foreseen the modern Roman devotion to her, it would have been to her supremely abhorrent? But that future generations should bless her, because through her had come to them their greatest good—this she was joyed to think. Thus to be blessed made even her humble heart stir with a great thankfulness.

Not "all generations" will call any of us blessed, for our memory will be brief in the earth. But will anyone—your children, your friends, any poor and needy and endangered soul—will anyone ever recall your name and bless you? What a selfish thing the lower love of fame is; what a noble thing this ambition to be a blessing while you live, and to be blessed by many after you are gone.

These, then, are three notes in the character of Mary as it appears in this song—her purity, her humility, and her unselfishness. I am not holding up her character as sinless. She was not sinless; she, too, needed to be saved by her Son. I say that Mary was not sinless, but I say that at this great crisis in her life, she was lifted to a very high consecration of spirit, and exhibited the flowers of saintship with a singularly delicate bloom.

I have intentionally spent the greater part of our time in thinking of Mary in this idyllic chapter of her life, both because this was in itself the greatest period of her experience, and because we have here the fullest expression of her soul. It is not necessary to refer to the very fragmentary references to her subsequent narratives—such as her words at the marriage at Cana, and her anxious, motherly seeking of her Son, both when he was a child and had gone to the temple, and later, when the crowds surrounded him in Galilee—for these incidents, while deeply suggestive in themselves, hardly disclose much in Mary's character. But it were impossible to picture the mother of our Lord only as the glad, simple maiden of the days of the Nativity. After that, it was hers to have many pains and fears, and in the end to endure the torture of watching by the cross. This Mary—this Mater Dolorosa—we must, too, look on with tender and reverent eyes.

Among the figures that are discernible watching round the cross, is there any other of such poignant pathos as that of Mary? For any mother to watch any son of hers so die is torment enough; but what was it to this mother, with her sacred and ineffable memories of the holy mystery of his birth, to see that Son in the hands of wicked men, ending in shame and pain the life that was to have saved the world?

There are two things that are pre-eminently characteristic of God as he is revealed in Christ—purity and sacrifice. We learn and share these as Mary did—the one by letting God come very near to us; the other by being willing, even though it be as a sword that pierces the heart, to give our very dearest thing to the cross by which God shall be glorified and men be saved.—*Record of Christian Work.*

Is there a preacher who does not read all of the advertising which appears in The Expositor? If so, he must be rich, beyond the necessity of saving money. There is a page advertisement in this issue which if answered will save any preacher $1 a month. I ought not tell you which page, but if you will promise to read all the advertisements henceforth I will tell you—page XXII facing back cover.

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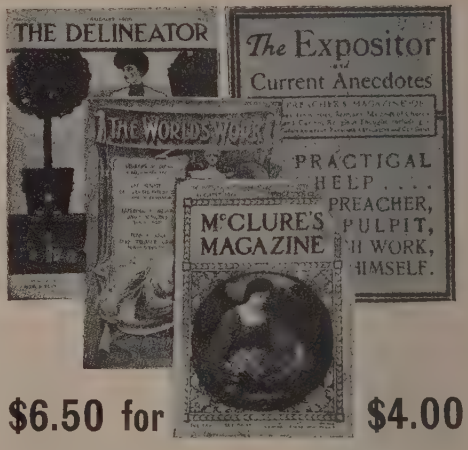

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WHAT'S THE USE?

What's the use o' folks a-frownin'
When the way's a little rough?
Frowns lay out the way for wrinkles—
You'll be wrinkled soon enough.
What's the use?

What's the use o' folks a-sighin'?
It's an awful waste o' breath,
An' a body can't stand wastin'
What he needs so much in death.
What's the use?

—Paul L. Dunbar.

Unusual

UNDECIDED.

Harold, who is the little son of a minister, was talking with his mother regarding his future career, and after some little reflection he said: "Well, mamma, I'm going to be either a minister or a Christian when I grow up."—Lippincott's Magazine.

THE PEPPERY KIND.

The Rev. Amos Fletcher was a keen and accomplished naturalist. His specialty was a quite remarkable knowledge of different classes of fungi.

His enthusiasm, however, was but indifferently appreciated by certain members of his parish, and one day, when calling upon one of them, old Miss Locke, he was considerably embarrassed when she reminded him of the exact length of time that had elapsed since he last paid her a visit.

He began to make excuse for the delay, when she cut him short.

"If I was a toadstool," she said, with grim irony, "you'd have been to see me long ago!"

THE AMENITIES OF THEOLOGY.

Some children were quarreling one day and calling one another names. "You are stupid," said one; "if you were not, you would think as I do." "If you were not wholly blind," said another, "you would see with my eyes." "Your ignorance is what troubles me," said a third. "Ignorance is not so bad as ill will," said a fourth. Just then came by the Angel-who-understands-things. "What are you quarreling about, children?" asked the Angel. "About our God," said the children. "O!" said the Angel. "The God of Strife, I presume." "No!" cried one. "He is the God of Peace." "He is the God of Wisdom" said another. "He is the God of Love!" said a third. "Indeed!" said the Angel. "I never should have thought it!"—Laura E. Richards, in "Golden Windows."

An official in the Land Office at Washington relates how Dr. Whipple, for a long time Bishop of Minnesota, once undertook to hold religious services near an Indian village in one of the Western States. It appears that the bishop's effects were scattered about the "lodge" and when about to go out, he asked the chief if it were safe to leave them there while he went to the village for the service. "Plenty safe," grunted the Indian; "no white man in a hundred miles from here."—Harper's Weekly.

INCREDULOUS.

Andrew Carnegie once attended service in a colored church.

The deacons took up a collection, but, through hospitable motives, avoided passing the box to the white visitor. The old pastor preached a sermon that was at the same time eloquent, earnest and ridiculous, and his description of the poverty of the church was so impressive that when the deacons passed the contribution boxes, Mr. Carnegie intercepted one and dropped a fifty dollar bill in the box.

The old preacher counted their contents. When he had finished, he placed a handful of small change on one side and a crisp greenback on the other. Clearing his throat, he said:

"Breddern, we has been greatly blessed by dis yer contebution. We has heah fo' dollahs an' fo'ty cents; dat is good; an' if de fifty dollah bill put in by de white gemman wid the gray whiskers is also good, we is blessed a whole lot moah," and he looked suspiciously at the giver of libraries and campaign funds. —Mich. Christian Herald.

Our people at Rogers Park, Chicago, have been utilizing the church lawn for Sunday evening services. One of the trustees furnished lumber for seats, and other members have seen to the lighting of the lawn. The results as regards attendance have been gratifying. Pastor Hobbs has been preaching a series of sermons from the general theme: "Under the Trees." The special subjects have been: "The Tree as a Teacher;" "The Sound of Marching in the Tops of the Mulberry Trees;" "The Story of a Famous Old Oak;" "Under the Palm Tree;" "The Tree by the River;" "The Cedars of Lebanon;" "What the Trees of Gethsemane Saw."—The Standard.

Sermon Topics

Rev. W. J. Hindley of the Pilgrim Congregational Church, of Spokane, has been giving several series of sermons on suggestive topics. They have resulted in building up his church and increasing his congregation.

Little Journeys to the Homes of the Common People.

1. God Bless Our Home. An appreciative study of home-making and home-makers.
2. The Haunted House or the Misery of Debt. A study in domestic finance.
3. The Kitchen vs. the Parlor. A study in domestic service.
4. The Burden or Blessing of a Family. A timely message to American parenthood.
5. The Child and the Rod. A study of American youth.
6. Critical Decisions in the Life of the Home. Some suggestions in the choice of a life's work.
7. Old Age by the Fireside. The mission of the home completed.

CHRISTIANITY AND THE RIGHTS OF MEN.

1. The Rights of Property.
2. The Right to Work.
3. The Rights of Wealth.
4. The Rights of Government.
5. The Rights of Conscience.

MODERN ANSWERS TO GREAT RELIGIOUS QUESTIONS.

1. Who is the God of the Twentieth Century?
2. In what sense is the Bible a revelation from God?
3. Why do people sin? Is there a Devil who is responsible?
4. Who was Jesus of Nazareth?
5. What does it mean to be a Christian?
6. Where does a man go when he dies?

MEN AND THE CHURCH.

1. The Relation of the Church to the Life of Today:
   (a) The church of our fathers and their relation to it.
   (b) Some age conditions that have modified the mission and methods of the church.
   (c) What the people demand of the church of today.
2. Some Reasons Why Men Don't Go to Church:
   (a) Some defects in the church and its ministry.
   (b) Some wrong tendencies in our social system.
   (c) Some faults in the men themselves.
3. The Call of the Church to the Manhood of the Century:
   (a) Christianity's answer to the questions of the age.
   (b) The church as the exponent of Christianity.
   (c) The Man of Nazareth and the manhood of the century.

FIRST METHODIST EPISCOPAL CHURCH, COLUMBUS, OHIO.

Edward S. Lewis, Pastor.

7:30 Public worship. Illustrated lecture: "The Teachings of Jesus."

The illustrated lecture this evening will discuss the teachings of Jesus that have occupied the attention of the Bible students of the International world during the past three months. We hope that none of our people will miss these. The pictures are copied from the masterpieces. Their educational value is very great. Nothing can make us too familiar with "the Life of lives."

ILLUSTRATIONS FOR SUNDAY EVENING LECTURE.

Christ blessing children, Hofman. Same, Plockhorst.

Same, Lejeune. The merciful servant, Beale.

The importunate friend, Beale. The good Samaritan.

Jesus at Simon's house, Veronese. Same, Beale.

The great supper, Beale.

The prodigal son.

The Pharisee and the publican, Beale.

The rich young man, Hofman. Needle's eye gate.

Bartimeus, Beale. Zaccheus, Beale.

Christ's entry into Jerusalem, Plockhorst. Same, Dore.

The tribute money, Titian. Same, Dietrich.

Driving out the money-changers, Hofman.

Prayer Meeting Topics

By Augustus Nash.

THE CRUCIFIXION OF JESUS.

Luke 23: 26-49.

1 Why did they have to lay hold upon someone to carry the cross for Jesus? Luke 23: 26.
2 How did it happen that this man was remembered so particularly? Luke 23: 26.
3 Who followed Jesus to the cross? Luke 23: 27.
4 Why were the women especially mentioned? Luke 23: 27.
5 What words of sympathy did Jesus speak to them? Luke 23:28.
6 What did Jesus see impending over Jerusalem? Luke 23: 29-31.
7 Who were taken out to be crucified with him? Luke 23: 32.
8 Where was Jesus crucified? Luke 23: 33.
9 What is the meaning of Calvary? Luke 23: 33.
10 What did Jesus do while they were nailing him to the cross? Luke 23: 34.
11 Whom was he praying for? Luke 23: 34.
12 How did the Rulers taunt him as he hung upon the cross? Luke 23: 35.
13 Why could he save others and not himself? Luke 23: 35.
14 How did the soldiers make sport of him? Luke 23: 36, 37.
15 What was the ground of his condemnation? Luke 36: 36.
16 Why was his accusation written in these three languages? Luke 23: 38.
17 How did the first malefactor rail upon him? Luke 23: 39.
18 How did his fellow companion rebuke him? Luke 23: 40.
19 How do we know his words were sincere? Luke 23: 41.
20 What appeal did the man make personally to Jesus? Luke 23: 43.
21 What answer did Jesus give him? Luke 23: 43.
22 What strange phenomenon happened just at this time? Luke 23: 44, 45.
23 What were the last words on the lips of Jesus? Luke 23: 46.
24 How did his death impress the Roman Centurion? Luke 23: 47.
25 What were the feelings of the crowd as they returned home? Luke 23: 40.
26 Who of his friends remained with him until the last? Luke 23: 49.

THE RESURRECTION OF JESUS.

John 20: 1-29.

1 Who was first at the sepulcher on the morning of the resurrection? John 20: 1.
2 What did Mary Magdelene do when she found the tomb was empty? John 20: 1, 2.
3 Was there any one else with her? John 20: 2; Mark 16: 1-4.
4 What did Peter and John do as soon as they heard her story? John 20: 4 5.
5 Why did Peter go into the sepulcher instead of John? John 20: 5, 6.
6 Why were the grave clothes left in such orderly manner? John 20: 7.
7 How did the things John saw affect him? John 20: 8, 9.
8 What did Mary see as she remained behind at the sepulcher? John 20: 10-13.
9 Why did the angels ask her such a strange question? John 20: 13.
10 How did Jesus appear to her? John 20: 14, 15.
11 How did she recognize him when he spoke her name? John 20: 16.
12 What words did Jesus speak to her? John 20: 17.
13 Where were the disciples gathered the same evening? John 29: 19.
14 Under what circumstances did Jesus appear in their midst? John 20: 19.
15 Why did he show them his hands and his side? John 20: 20.
16 What commission did Jesus give to his disciples? John 20: 21.
17 How did he prepare them for their work? John 20: 22.
18 Who of the disciples was absent on this evening and why? John 20: 24, 25.
19 What did Thomas declare would be the only thing that would convince him? John 20: 25.
20 What steps did Jesus take to satisfy Thomas? John 20: 26, 27.
21 What lesson did Jesus draw from this experience for his instruction? John 20: 28, 29.

THE WALK TO EMMAUS.

Luke 24: 13-35.

1 Who were these two disciples and where were they going? Luke 24: 13, 18.
2 What was the topic of their conversation as they went on their way? Luke 24: 14.
3 How do we know they were very much in earnest in their conversation? Luke 24: 15.
4 Who joined them on their journey? Luke 24: 15.
5 Why did they not recognize him? Luke 24: 16.
6 What does it mean by their eyes being holden? Luke 24: 16.
7 What had impressed Jesus most as he watched their conversation? Luke 24: 17.
8 Why were they surprised at Jesus' question? Luke 24: 18.
9 Why did he profess ignorance? Luke 24: 19.
10 How did they describe the one of whom they had been talking? Luke 24: 19, 20.
11 What hopes had they entertained regarding him? Luke 24: 21.
12 Why did they speak of it being the third day since these things happened? Luke 24: 21.
13 What report had certain women of their company brought to them? Luke 24: 22-24.
14 How deep an impression had the words of the women made upon their minds? Luke 24: 22-24.
15 How does the stranger rebuke them? Luke 24: 25, 26.
16 What did he do to make things clear to them? Luke 24: 27.
17 What part of Moses and the Prophets do you suppose he talked over with them? Luke 24: 27.
18 What did Jesus do when they got to the end of their journey? Luke 24: 28.
19 Why did he change his mind and remain with them? Luke 24: 29.
20 When did they recognize him? Luke 24: 30, 31, 35.
21 Why did he leave them so suddenly? Luke 24: 31.
22 What were their feelings after he had gone? Luke 24: 32, 33.

BY THE SEA OF GALILEE.

John 21: 1-21.

1 Why was Jesus so anxious to meet his disciples in Galilee? John 21: 1; Matt. 28: 7.
2 Who of the disciples were together at this time? John 21: 2.
3 What did Peter mean by proposing they go fishing? John 21: 3.
4 What success did they meet with the first night? John 21: 3.
5 Who was watching their movements from the shore? John 21: 4.
6 How did Jesus attract their attention? John 21: 5.
7 What advice did he give them? John 21: 6.
8 Why were they so ready to do what he said? John 21: 6.
9 What was the result? John 21: 6, 11.
10 How did John recognize that it was Jesus? John 21: 7.
11 Why did Peter swim to shore instead of staying in the boat with the others? John 21: 7.
12 What did Jesus have waiting for them? John 21: 9
13 Why did he have their breakfast already prepared for them? John 21: 9.
14 Why were they afraid to recognize him? John 21: 12.
15 After breakfast whom did Jesus engage in conversation before the others? John 21: 15.
16 Why did he ask Peter if he loved him more than his fellow disciples? John 21: 5; Mark 14: 27-29.
17 Why did he repeat his question three times? John 21: 16, 17; Mark 14: 30.
18 How did Peter prove to Jesus his affection for him? John 21: 17.
19 What did Jesus mean by telling him to feed his lambs? John 21: 15-17; 1 Peter 5: 1-4.
20 What did Jesus tell Peter would happen to him in his old age? John 21: 18.
21 What did he mean by this? John 21: 19.
22 What were Jesus' last words to Peter? John 21: 20, 21.

Letters from a God-made Minister to his Nephew

Los Angeles, May 6, 1905.

My Dear Nephew:—I am making it a point to answer your latest letter right away. For the first time I've detected an unmistakable note of discouragement in your letter. Now, I'm not a bit surprised. I expected it before this. Life isn't all sunshine, neither is the minister's way a rose-strewn one. I think I can testify to that. Even the most buoyant fellow gets under the juniper tree occasionally; but I don't want you to take this too much to heart. I see you are disposed to quiz me a bit. Did I ever preach a poor sermon? Yes, and many a one, too. Now, I'm not proud of this, I'm just answering your question. I suppose I suffered as keenly from a sense of pulpit failure as any youngster in the ministry ever did. The fact is, during the first years of my preaching experience, I rarely slept any on Sunday nights. If I preached poorly, I felt too bad to sleep; and if I preached well, I felt too good to sleep; so in either case I rolled and tumbled about the bed fighting all the battles over again. I don't think that even the most careful minister ever gets beyond the possibility of an occasional failure in the pulpit or on the platform, but it's his business to guard against them. About five years after I was called to New York I got up one Sunday morning feeling that I had no very vital message for my congregation, a feeling by the way, that is past describing. By the time the hour for services had arrived I was strongly moved to take another sermon in spite of the newspaper and calendar announcement. But I didn't. On going into the pulpit imagine my surprise and chagrin to see in the audience an acquaintance of my college days, a man of large affairs in a far western city who, while he knew I had gone into the ministry, had never heard me preach. I had, I think, at least a half dozen reasons for wanting to preach acceptably in that man's presence. Well, for a long time that sermon haunted me like a nightmare. It was, I am sure, the poorest I ever preached in my long pastorate in New York. It was distressingly sloppy and weak. How I did wish I could get away from that house without seeing anybody, and especially that man. But there was no honorable way out of it and so, immediately after dismissal, I put on a brave face and started down to greet my friend. Just before I reached him and in the pew immediately in front of the one he occupied, a dear old lady caught my outstretched hand and said in a tremulous but ever so penetrating tone, "Oh, Doctor Prentice, your sermon this morning is by far the best, oh the very finest you have preached for us since you have been our pastor!" For a fraction of a second the old Adam got into my blood and I longed to say, "You old simpleton, don't you know a good sermon when you hear it?" But I didn't.

In the first decade of my ministry, in a burst of confidence I once told a venerable friend of my father the story of my wakeful nights, and the reply he made has been worth something to me. The old man heard me through, smiled on me benignly and said very slowly, as if weighing every word: "William, you aren't leaving anything to God; besides, William, you know your sermons at their best aren't going to turn the world upside down, and at their worst, William, they won't do any harm. Do your level best, William, and leave the rest to God." You see, Will, it's very easy to go wrong here. It's the old story of thinking more of the form than the matter. I said something about that in a former letter. I don't believe the man who always keeps in mind the object of a sermon ever really fails. Here is an instance fresh in my mind. Three weeks ago Dr. Bailey's pulpit here was filled by young Rhodes of Brockton. You know what a brilliant youngster he is. Well, in the morning he gave us a fine sermon on Romans 5: 1. His delivery was as effective as one could wish. He fairly magnetized that big audience. I go out very little of nights, but I went out to hear him: He spoke in the evening on Hebrews 2: 3 and I saw pretty soon that he was ill at ease and uncertain of speech. But he struggled on manfully. Big beads of perspiration stood out on his forehead. I never saw a man more painfuly conscious of failure. Finally he gave it up and said, as nearly as I can recall the words: "Friends, I can't present my message tonight as I prepared it, but I can tell you of the love of Jesus. Some of you are neglecting the greatest thing in the world. You are missing this great salvation simply by neglecting it. Surrender to your Christ, submit to him. Oh, do it tonight!" I tell you there was a thrill in his voice, a pathos in his words, that went with convicting power to the hearts of all his hearers. There were four conversions. Now I say, Will, that this was grander than Father Taylor's getting tangled up on a rush of utterances and saying, "I have lost the nominative case, but one thing I know, I am bound for the kingdom."

I don't think you can misunderstand me. You know what I think of ragged pulpit preparation. But when you've done your best that's all you can do. You will need all your strength, both of body and mind, for the next duty. Let the dead past bury its dead. "No man having put his hand to the plow and looking back is fit for the kingdom of God." Don't cross any bridges till you come to them and in some instances not even then. You will have enough real problems without taking to heart every unavoidable thing. I am rather disposed to make answer to the problem the latter part of your letter presents, by relating an incident I heard Dr. John Robertson, of Glasgow, tell when he was with us last spring. That great-hearted blonde Scotchman gave us a bit of his personal history. He said that in his first pastorate there was a very wealthy and prominent member who was worldly to a distressing extent. "Finally," said Dr. Robertson, "I could stand it no longer and preached a sermon in which I struck his sins some hard blows, when, to my consternation, he put his fingers in his ears and calmly sat the sermon through." After that every time young Robertson's sermon touched on the particular sins of that man, up would go his fingers to his ears. The young pastor was distressed immeasurably. The thing just about made him sick.

Not long after these distressing experiences began, Robertson was down to London and called on Mr. Spurgeon, who was ever the young preacher's friend, and with whom he had some acquaintance. Well, to shorten a long story, Mr. Spurgeon saw the young preacher was worried about something, and bade him open his heart. He did so, and poured out the whole miserable story, almost ready to burst into tears the while. And he concluded by saying:

"Now, Mr. Spurgeon, what would you do if you had in your congregation a man who puts his fingers in his ears every time you preached the truth to him?" Spurgeon's face became very long and serious. "What would I do if I had a member of my church who put his fingers in his ears every time I preached the truth to him?" he repeated, his brows contracting all the time as though in deep thought. "Well, I think I should pray the Lord to send a fly to light on his nose!" Dr. Robertson went on to say that a good many worries had been spared him since by this remark of Dr. Spurgeon. I think you can find an application in it for this particular experience of your own.

Feel free, Will, to preach what you believe, but remember your hearers will accept only so much of your sermons as shall commend itself to their consciences, and since conscience is an elastic thing, don't look for unanimity. You won't find it.

"And now I commend you unto God and to the word of his grace, which is able to build you up and to give you an inheritance among all them that are sanctified."

Affectionately your uncle,

WILLIAM PRENTICE.

A score of Ohio cities may easily be supposed to be the one described, because conditions in the cities are so uniformly bad. It is a case almost everywhere of belling the cat. The mice all agree that the cat should have a bell, but no one is willing to take any risk in doing an heroic act.

Surely the pastors in every city should bring together the moral leaders in a Home Protection League. Scarcely any city, large or small, in which three hundred fathers were organized in such a league would ask a public official in vain to enforce any law, provided it was understood that they would unitedly use their ballots and influence to expose and defeat any official perjurer who refused such a request. No forms of law would be needed by the citizens if the fathers were banded together to insist that officials should discharge their first duty—the protection of the home and of the children. Alas, the protection of pig iron arouses more enthusiasm among our men. Savages put the work on the women, the men do the fighting. In our Christian communities, the effort is to put both the work and the fighting on the W. C. T. U., whose membership includes only one per cent even of the women, while less than half as much per cent of the men are organized for the protection of their own homes and their imperilled children.

Pastoral Problems

The Prayer Meeting

THE PEOPLE'S MEETING.

How can the prayer meeting be dull and lifeless? Given Christianity with its rich and varied doctrines and experiences; God's people with their wistful, yearning hearts; a place and sixty minutes sheltered from the storm; an average pastor with any genuine enthusiasm and resourcefulness,—and something positively vitalizing ought to result.

The first topic for us to consider is the danger of over-leading. I wonder whether all leaders realize that it is easy to ruin a meeting of this character by leading it too well. I assume that the midweek meeting is pre-eminently the people's—not a sermon or lecture. It is well worth a pastor's while to teach himself how to make that golden sixty minutes fruitful and precious to the wide family circle which will assemble around him. He will soon find that there is no gift of quick invention, no tact, no training in logic, no happy lubricant of humor, no warmth of heart's sympathy or clear light of discrimination but he can employ it here. The pulpit itself will hardly make a heavier demand upon the variety of his powers. If it is hard to speak well, how hard it must be to assist others in doing so!

Now about the danger of over-leading and under-leading. Some subject has been announced beforehand for the conference, and at the proper time the leader must introduce it. In short, he must speak upon it. He must speak first. Now in speaking first he can so speak as easily to insure the silence of all who would come after him. He may speak too well. He may take up the subject so fully, handle it so deftly, discourse upon it so ably and eloquently, that nobody is willing to follow him.

A good many leaders take up the subject as one would an orange; squeeze every bit of juice out of it, extract by pressure even the pulp; and then after kneading and squeezing it for twenty minutes until it is as dry as a remainder biscuit, they throw it to the meeting and cheerfully say, "Now see what you can get out of it." And as the people know they can't get anything out of it, they won't try; and the silence grows dense and most embarrassing. The leader goes away and says, "I wish our people would take a hand in the conference meeting as I hear they do in such or such a church."

The next Sunday he again announces a topic for the midweek conference, and when the conference assembles, he gobbles it away from the people. We have seen a handsome old rooster come across a peculiarly tempting morsel, and by clucking and scratching quickly gather all the poultry in the barnyard around him, their very bills watering with expectation; when lo! with great relish he gobbles it up himself, and the multitude enjoy the feast only by proxy. And the farce will be repeated a hundred times until we wonder why the hens run any more to the clucking.

Suppose on the other hand the teacher takes up the subject as one might take up an English walnut, and laying it on his anvil, gives it, not a smash with his trip-hammer, but a light tap, enough to make the shell split open in several directions but not enough to break the kernel; and then holding it up before the people, he allows them to see a good nut already cracked and disclosing through its rifted sides the meaty convolutions which make the mouth water and the fingers wish they had a chance. If at this juncture he lets the people have a chance, ten to one they will clean the shell out. He has said so little, he has handled the subject so inadequately, he has evidently fallen so far short, that the people say, "We can do better than that." And they do. The leader makes a sacrifice hit and they run the bases.

After it is over, no one comes praising the leader and saying, "What you said helped me;" but they say to each other, "What a good meeting we had tonight; so many took a part in it!" And it will not be long before persons will say, "We enjoy the midweek more than any other meeting in our church."

It is evident then that the leader's treatment should not be exhaustive. He can give the subject a quick, firm, yet light touch. This he will do by speaking interrogatively, suggestively—even in doubts and guesses. He may hint at illustrations; he may boldly strike out divisions; he may ask questions in such a way as to lure the thinking function of other minds. Brevity, vivacity, suggestion, must characterize all he does. He must be shifty, alert, of many moods, of quick decision; he must know how to waken a somnambulist without making him fall, and to quell a doctrinal riot without ruffling anybody's temper. His ambition must be to make the pulpit jealous of the prayer meeting because the latter is so good, and then, as he is himself the preacher, turn that jealousy into gratitude and felicitation.—F. O. Ballard, in The Interior.

MRS. BRIGHT'S PRAYER MEETING PARTY.

Catherine Holmes Mackey.

The minister was depressed—Mrs. Bright saw as soon as she entered the room, but he rose at once, and after a few words left the room.

"Mr. Lansing isn't feeling well, is he?" inquired Mrs. Bright.

"It is one of the breakdown days," Mrs. Lansing answered. "A minister's life is full of little worries, which drop one by one upon his shoulders as he goes about his work. After a while the accumulation becomes a load which forces attention. Result, a sinking of spirits, which cannot immediately rise again."

"But what is the matter?" asked the mystified Mrs. Bright.

"Don't you understand? Nothing in particular. But it is one of the discouraging seasons. This is wrong with the choir, that with the janitor. A certain man complains of the dead condition of the church, and a certain woman that some of the lady members do not recognize her socially. The various church services are not so well attended as they should be, particularly the prayer meeting. Yes," added the minister's wife, reflectively, "I believe the prayer meeting is in this instance the one straw too much."

"I wasn't at prayer meeting last Wednesday," confessed Mrs. Bright.

"No, but you come when you can, and Mr. Lansing recognizes the fact. There are so many who never think of it, and others who make an obstacle of every trifle."

The next morning as Mrs. Bright sat alone with her sewing the cause of prayer meeting arose within her, and urged her to immediate action.

"Now what can I do?" she questioned aloud, dropping her work, and involuntarily snatching up the morning paper. Her eye fell upon the society notes, and straightway an idea flashed into her ready brain.

"A delightful theater party. Well, and why not a delightful prayer meeting party? This is something new, and therefore should be a success. Come, there is no time to lose, for it is Tuesday, and nearly noon, and my party cannot wait another week."

While thus thinking aloud, Mrs. Bright had left her seat by the table to find pencil and paper, and settled herself again to make a list of guests. This list caused much solitary merriment.

"Mrs. Atherton—when was she in prayer meeting? Mrs. Gage—she used to know the way. Eleanor Vincent—dear creature, she'll say she's so glad I suggested it, and so she will be. How many have I? Ten. And Eva and I will make the dozen."

Having completed her list, Mrs. Bright considered how to write notes of invitation. Being unable to word them to her satisfaction, she decided it was better to deliver her invitation in person, and add the persuasion of her presence. Very soon after luncheon she set forth upon her errand, and returning, flushed with success, stopped to tell Mrs. Lansing a secret which must not be confided to her husband.

When the minister's family gathered about the table on the evening of the following day, five-year-old Alice remarked to her father:

"Mrs. Bright has a party tonight—Archie said so. He said his mamma had ever so many ladies to supper, and besides I saw them going. And there's angel cake and ice cream and veal croquettes."

Mr. Lansing had been trying to be cheerful, but his head and his heart were both aching. He lifted his eyes to meet his wife's, then dropped them again, and murmured:

"On prayer meeting evening! I should have thought Mrs. Bright would have chosen another day."

His tone was sorrowful, and yet his wife smiled at his drooping eyelids. That was because she knew something which he did not know.

An hour and a half later the minister sat in the lecture room of his church. It wanted but five minutes to the prayer meeting hour, and a few faces looked back at him from different parts of the room. But in the short time since he took his seat peace had fallen upon his disturbed mind. The Christian's

faith had conquered. He remembered that it is the servant's part to work, the Lord's to give the increase. Then he rose and opened his hymn book.

At this moment he saw Mrs. Bright entering the room. Beside her walked Mrs. Atherton, a good natured and generous woman, but much taken up with worldly cares. A number of ladies followed, every church would desire to make a creditable show- and he recognized them with a little shock of surprise for each. With the exception of Mrs. Bright's daughter Eva, none had attended the Wednesday evening prayer service for months.

Almost simultaneously four or five gentlemen entered the room—husbands and brothers of some of Mrs. Bright's following. This was a surprise to that energetic lady, but she soon discovered that one whose heart was touched had dropped a request on leaving home which a loving husband had not disregarded. It was easy for a man widely respected to find those who would follow his example.

That was not only a prayer meeting, but a praise meeting as well. After its close the minister stood in the midst of a circle of friends whose countenances beamed back upon him the happiness which beamed from his own. It was the beginning of better things, as everyone felt, for a great friendliness seemed to be binding them together.

"We are coming again," Mr. Atherton said. "Since the ladies so readily accepted Mrs. Bright's invitation, it seems to me a shame that we have neglected so many of yours. After this my wife and I will not always send our regrets."

At the door Eleanor Vincent raised her large eager eyes, and whispered to her hostess:

"I've had such a happy evening! I know I'm careless, and you have done me such a great deal of good. Truly, Mrs. Bright, 'I was glad when they said unto me, Let us go up to the house of the Lord.'" —Pittsburg Christian Advocate.

THE ONE ALWAYS PRESENT.

Rev. J. Edgar Russell.

We are told that one of the recently elected bishops is making a visitation of the prayer meetings of his city. He does not announce beforehand what churches he will visit on a certain night. To be sure, every church would desire to make a creditable showing when the bishop does come, and many members would especially desire to be present to enjoy the inspiration of the bishop's fellowship; but it is only rarely that he can meet with any particular congregation. Those who would attend merely to greet the bishop must be often disappointed.

No matter who may be present or who may be absent, we are always sure to find our Master in the house of prayer. He has promised to meet especially with his people, and to manifest himself to them. How sad it is that so many church members do not rightly appreciate their spiritual opportunities! They miss again and again what Thomas missed because of his absence from that memorable prayer meeting. Is it surprising that they often do not have a satisfying personal knowledge of their Lord?—W. C. A.

Prayer Meeting Fuel

G. B. F. Hallock.

GET VARIETY.

If your room is seated with movable chairs, and you have been accustomed to having them always in straight, military rows, ask the janitor once to arrange them in semi-circles. If it is a rainy night and but few are present, arrange them in a circle in the center of the room. You will be pleased to notice how every one will open wide his eyes when he sees the change, and this initial shock will insure you an interested hearing at the opening of the meeting. An air of expectancy will pervade the audience. If the table has always stood to one side of the rostrum, move it to the other; or, if there is a great deal of unsympathetic, frigid, empty space between the leader's stand and the front row of seats, move the table down nearer the audience.

These suggestions ought in turn to suggest other little things that a leader may do to freshen up a room. Some of our meetings need to be turned, just as you turn a dress of which you have become tired, and refresh it and make it almost as good as new by a new pattern, and a little fresh braid and buttons.—Rev. J. F. Cowan.

GETTING MEMBERS TO TAKE PART.

There is a method that I have found more successful than any other, and while it is very simple, yet I have scarcely ever known any person to use it. As I have no "patent" on it, I will give it, hoping that other brethren will find it beneficial. Instead of waiting for volunteers, or calling on persons, have the members take part as they may be seated. I usually say something like this: "While we have a season of prayer, the one sitting on the end of that seat may lead, then the next one on the seat, and so on through the whole seat." Or, if it is a cottage meeting, I indicate where they are to begin and where they are to stop, around as they are sitting. Then after singing, begin again where you left off, and keep on till, if there is time, you have included all. I usually have from three to eight take part at one time; still I have had as many as fifteen, one after the other, without stopping. Generally the only trouble is to choke off the "regulars," for where so many are to take part, the prayers must be brief.

The only serious objection to the plan perhaps is that some members might feel that they have been cornered, crowded in a tight place, and might not take it well. But you must use tact, judgment. I say something like this: "While I would like for every one to join in prayer, if it is ever so brief, yet if any feel they can not do so, just excuse yourselves to the next one, and go right on." And in some twenty-five years, with one possible exception, I have never had any persons to take offense at this course, so far as I have ever known. And it is surprising how few will ask to be excused. I have broken in people in this way that had been members of the church fifteen and twenty years, and it worked as well with young Christians in getting them started. But there is great need that everything should be kindly and pleasant.—M., in Herald and Presbyter.

THERE IS NO SUBSTITUTE.

You can substitute nothing in its place, which will compensate for its loss. And not only this, but in the loss of this meeting we have lost the greatest spiritual force in the Christian Church; for I place the prayer-meeting above even the pulpit in its power to quicken and enrich believers, and to stimulate to activity in saving souls. The first glimpse that we have of the early church is in the prayer-meeting, for we read in Acts 1: 14, after the statement of the gathering together of the disciples following the Ascension, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." And it was the power of these united prayers that opened the windows of heaven, and brought down the Pentecostal shower. And the history of the church from that hour to the present proves beyond a question the vital relation of the prayer-meeting to the spiritual strength and fruitfulness of Christians. In the days when the church has become worldly and the glow of enthusiasm for Christ has faded out, and sinners have not been convicted by the Holy Spirit, you will always find that the prayer-meeting has been abandoned, or has been a cold, lifeless service. While it has been in the prayer-meeting that the first signs of spiritual awakening have been seen, and when the church has risen up in her divine strength, the flame has burned bright on the prayer-altar, and believers have been with one accord in one place, pleading for the Holy Spirit. There are no exceptions to this rule, and there cannot be, from the very nature of things. —Rev. A. E. Kittredge, D. D.

VARIETY IN READING.

I can see no reason why the leader should read all the references any more than that he should sing all the hymns alone, and no leader would think of being so lavish with his solos.

There are at least half a dozen ways in which variety may be introduced into the reading of the Scripture references. The leader may have the members read responsively with him. He may have them read in concert with him. He may ask them to recite from memory familiar Scriptures, like the twenty-third Psalm, the thirteenth of First Corinthians. He may have the men and the women read alternate verses. He may have those on the front row of seats read the first verse, and each successive row a verse, and so on.—Rev. J. F. Cowan.

PRAYER-MEETING CHRISTIANS.

The prayer-meeting Christians, those who are found at the mid-week service right along, are the Gideon's band of the church. Other members may give a good deal of money and do a variety of other necessary things, but a pastor very soon comes to have a different feeling for the prayer-meeting Christians than any others. He knows that he can depend on them, and that they are the link between the church and the throne of God. Revivals usually start among the praying Christians. The time, the toil and care the pastor spends in leading his church to support the prayer-meeting are a profitable spiritual investment.—Christian World.

A GOOD MEETING.

What would our preachers in general say to an attendance at the weekly prayer-meeting well-nigh as large as that of the Sunday morning service? A pastor in a western field writes thus to the Christian Advocate concerning his week night service: "On account of the large numbers attending, we have been compelled to hold all our prayer-meetings in our audience room for the past thirteen months. Our congregations are well-nigh as large at prayer-meetings as at the Sunday morning service. Our plan is simple, and yet it may have to do in securing the attendance. I make as thorough preparation for a twenty-minute talk as I do for the Sunday sermon. I usually take the Sunday-school lesson and preach a twenty-minute sermon. The order of our services usually runs thus: Song, all standing, and prayer by one of my three leaders; song, and prayer by some other old member; usually we have three songs and three prayers; then comes my address. Then I get all to stand who will join us in repeating the Lord's Prayer or the Apostles' Creed. Then we call for sentence prayers. We expect converts and accessions as much at the prayer-meetings as we do at any of our services; God gives them to us." We are not prepared to say that such is the receipt for making a successful prayer-meeting, but the average week-night service is not what it should be and not what it might be.—Christian Work and Evangelist.

A "BOUNDING PRAYER-MEETING."

Some one made the remark, after attending the prayer-meeting: "The prayer-meeting just bounded along from beginning to end." "Bounded"—is that not an expressive word as used in this connection? It means elasticity, earnestness, life. It means a wide-awake leader. It means brief prayers and testimonies, but not too brief. It means no "lost time." Some one has called lost time in the prayer-meeting the "devil's interlude"—a rather appropriate name for long, chilling, distressing "pauses." The "bounding prayer-meeting" will draw the people and win souls. —Rev. O. W. Scott.

BEGIN RIGHT.

If the prayer-meeting is opened in a fresh and striking way, it is not likely to run in a rut. Here are a few ways in which the opening may be varied:

Open with a quartet.

Open with silent prayer.

Open with an appropriate solo.

Open with a series of sentence prayers.

Open with a blackboard talk on the topics.

Open directly with some abrupt and striking word about the subject.

Open with an appropriate recitation, rendered by some younger member.

Open with testimonies, reserving your remarks till many others have spoken.

Open with the Bible verses brought by the members as their testimonies.

Open with Scripture lesson read by two who will stand before the society and read alternate verses.

Open with a series of Bible verses bearing on the subject, given out before the meeting to a number, who will read in the order in which the slips are numbered.

Open with a Bible reading on the subject, making sure beforehand that the members bring their Bibles. Give out numbered slips containing references, and have them read in the order of the numbers.

In your opening, always seek to touch the highest themes. Remember that novelty is of value only as a stepping-stone to interest. If you can get the interest in any old way, do so. Above all, seek at the very outset of the meeting to obtain Christ's presence in it.—Amos R. Wells.

Sir Oliver Lodge

Sir Oliver Lodge is a man of fifty-five and at present the principal of the University of Birmingham. He is an acknowledged authority in physical science, and until recently was little known to the general public. It is not too much to say that in the last five years he has become known to almost all who think. Physical science has failed to absorb him; he has taken a deep interest in the investigation of psychic phenomena as an active member of the Psychical Research Society; he has become a fruitful and suggestive writer on theological subjects, and the Hibbert Journal owes no small part of its effectiveness to his contributions.

The skepticism which was in the ascendant here in cultured circles thirty and forty years ago, and which is now largely abandoned in such circles, is invading the intelligent working classes in cheap reprints of books whose stir has long been dead in the upper places.

There has, of course, been a great deal of preaching and writing on the other side. But the professional theologian and the ordinary minister are more or less suspected as special pleaders.

It is here, I think, that Sir Oliver Lodge has been of the greatest service. As a man of undisputed scientific authority he stands to declare that science is no bar to religion. It is an interesting fact that two of our most valiant apologists for religion today in England are laymen—Sir Oliver Lodge and Mr. G. K. Chesterton. "To the intelligent artisan or other hard-headed reader," says Sir Oliver, "who considers that the Christian faith is undermined and the whole religious edifice upset by the scientific philosophy advocated by Professor Haeckel under the name of monism, I would say, paraphrasing a phrase of Ruskin's in a preface to Sesame and Lilies: 'Do not think it likely that you hold in your hands a treatise in which the ultimate and final verity of the universe is at length beautifully proclaimed, and in which pure truth has been sifted from the errors of all preceding ages. Do not think it, friends; it is not so!'"

It is owing to Sir Oliver Lodge more than to any one else that the workingmen of England are now beginning to understand that what Mr. Blatchford is trying to get them to adopt as an up-to-date position is really a position abandoned by the foremost thinkers. Such passages as these have great effect in stemming the tide of retrogression: "The progress of thought has left him (Haeckel), as well as his great English exemplar, Herbert Spencer, somewhat high and dry, belated and stranded by the tide of opinion which has now begun to flow in another direction. He is, as it were, a surviving voice from the middle of the nineteenth century; he represents, in clear and eloquent fashion, opinions which were then prevalent among many leaders of thought—opinions which they themselves in many cases, and their successors still more, lived to outgrow; so that by this time Professor Haeckel's voice is the voice of one crying in the wilderness, not as a pioneer or vanguard of an advancing army, but as the despairing shout of a standard bearer, still bold and unflinching, but abandoned by the retreating ranks of his comrades as they march to new orders in a fresh direction."

This passage indicates Dr. Lodge's relation to the thought of a past generation, and voices his consciousness of the new and larger time. Nothing is more certain than the rebound of the modern mind from the tendency to regard physical science as the last word of wisdom on the nature of things. Religious men should learn from Dr. Lodge the proper attitude to assume towards science. Its valid findings should never be antagonized, but its work should be encouraged. Materialistic science is only the study of one aspect of things. It is as such an addition to our knowledge of God's way. But when an attempt is made to build upon our knowledge of this one aspect a philosophy of the universe, it is an unwarrantable procedure.

Not only the origin of life but the nature of life is still unknown to science. So said Huxley; so says Dr. Lodge. Neither of them would say that it must always remain unknown.

There is, however, much more than this for the purposes of religion in Sir Oliver Lodge. I can but touch upon it. He has given us what he calls his creed. It would not of course satisfy the Westminster Assembly. Nor would it come up to the standard of an orthodox church. But it is a noble creed all the same.

SIR OLIVER LODGE'S CREED.

I believe in one infinite and eternal Being, a guiding and loving Father, in whom all things consist. I believe that the divine nature is specially revealed to man through Jesus Christ our Lord, who lived and taught and suffered in Palestine 1900 years ago, and has since been worshiped by the Christian church as the immortal Son of God, the Saviour of the world.

I believe that man is privileged to understand and assist the divine purpose on this earth, that prayer is a means of communion between man and God, and that the Holy Spirit is ever ready to help us along the way towards goodness and truth, so that by unselfish service we may gradually enter into the life eternal, the communion of saints, and the peace of God.—T. Rhondda Williams, Bradford, Eng., in the Congregationalist.

Ben B. Lindsay

Judge of the Juvenile Court of Denver.

(Reproduced from McClure's Magazine for November, with the hope that it will revolutionize the attitude of many preachers toward "bad" boys.)

Judge Lindsey does not confine himself to saving the children that are "lost in crime:" he began early to inquire into the causes of juvenile crime. He asked what made bad children bad. That led him to a study of the conditions of child life; and that led this man to attack those conditions. In other words, Judge Lindsey has sought not merely to cure but to prevent the evils of child-life.

A city official of high degree, exasperated by the outrageous depredations of a "gang up his way," called on the judge once to send to prison three of the boys that were under arrest. "Born criminals, that's what they are," said the official, and some of their acts were "burglaries." The judge talked with the boys. He got them to bring in the others, and among them was the son of the official of high degree. "Your son isn't a born criminal," said the judge, "and neither are the others." He sent none of the boys to prison. The judge taught them some elementary lessons about crime and putting them on their honor, let them go "on probation." Their "crimes" ceased.

The judge says his service in the Juvenile Court has taught him "many things" about children, but the information he has gained there about parents, he characterizes as "amazing." He ranks fool fathers and incompetent mothers among the first causes of the troubles of children, and if you add vicious and negligent parents you have nine-tenths of all his children's "cases" accounted for. "Children don't rebel at authority," he says, "only at ignorant authority," and there is where many parents fail. "Every father and mother ought to know more about their own children than anyone else. Perhaps, in most cases, they do, but it is amazing how often they don't. And the reason they don't is that they haven't enough love for children to understand them, and not enough character to hold their respect. Their children lie to them, and it is the parents' fault. I recall hardly a single case in the thousands I have dealt with when we did not get the truth from the child; yet in hundreds of these cases the children had lied to the parents. Why? They were afraid of their parents; they were not understood at home.

"I remember a gentleman," the judge relates, "who was most violent in his complaints to me about boys in a certain (fashionable) district who swiped ice cream and other good things to eat, from back porches. He was the surprised dad of one, the worst of the gang. I had to find it out for him. He should have known it himself. He was too busy down town all day, and at night too busy denouncing his neighbors' children. He is busier now studying his own son.

"The mother of a very well-to-do family once swept into my chambers, highly indignant that I had sent to the school for her boy who had been, with others, complained against for a serious offense. 'I would have you to understand,' she excitedly declared, 'that my boy is no thief; he never did anything wrong in his life.' She knew it because she heard her boy say his prayers every night at her knee. And she knew how he came to be so falsely accused. For she said: 'I know Mrs. A. across the street has been lying about Frank.' I had never heard of Mrs. A. before," the judge says: "I had got at the truth from the boys themselves, and Frank had told me all about his part in it. Indeed, we had just finished our talk, and Frank was in the next room waiting for the typewriter to copy a note I had dictated to ask his father not to lick the boy. Frank feared his father, and I knew that the licking would be, not to correct the boy, but to sate the anger of the parent and salve his wounded pride. Children know, and I know and you know how many a licking is as selfish as that. Well, as the mother ended her tirade, the boy came back with the letter to be signed. His face fell when he saw his mother. 'Now, Frank,' I said, 'tell your mother what you have told me.' He did. She sank into a chair with a frightened little sigh: 'Well, who would have believed it?' "

Next Judge Lindsey came down off the bench to go into the jails and bring into his court the "criminals born," and the bad boys gave him back faith for faith, hope for hope, and for his love, their loyalty, and—his greatest triumph.

That is what most of the admirers of Judge Lindsey call his practice of trusting young "criminals" to go alone to Golden. The sight of a "convict," and a boy convict at that, receiving his commitment papers from the judge and passing through the streets, taking train and changing cars to get to Golden, and there delivering himself up—this is indeed a spectacle to see. And it is a common spectacle in Denver.

One boy was started twice, and when the judge reproached him for his weakness, suggested a way to beat himself. "Try me by another road, judge," he said. "This road goes right by my old stamping ground, and when I see th' gang playin' 'round, I can't help it. I just have to drop off th' car." The judge gave him tickets over another route, and that night received word that the boy had "made it."

One boy was Billy, a twelve-year-old bootblack, who dropped on his knees crying and begging the judge not to send him, when sentenced to Golden.

"Billy," said the judge, "you are crying because you are scared. What are you scared of? Me? Why should you be afraid of me? Haven't I given you a square deal? Haven't I given you every chance I could, helped you every way to be a good boy at home?"

"Yes," Billy sobbed, "but—"

"You can't be a good boy at home. You don't get a fair chance at home. You want to move on all the time, and by and by you'll just be a 'vag.' Now you don't want to grow up to be a bum; do you? No, you want a chance to learn a trade and be a man."

The judge explained at length that Golden wasn't a reformatory or a prison. It was only a school, a good industrial school, where a poor kid that hadn't a chance at home could learn a trade. "Why," said the judge, "I've been there. I like to go there. And I tell you everybody up there just loves a kid that tries to do his best, and they help him. Nobody hates a kid at Golden. No, siree."

By and by, the tears ceased to flow. The judge described the school, its shops, its military organization, its baseball nines, and then, as the judge says, "when fear vanished, and interest began, I appealed to the boy's nobility, to his honor, pride, his loyalty to me." Judge Lindsey seized for this purpose the very preparations the police had made for their "joke on the judge." He introduced Billy to the reporters.

"What do you think the cops have told these reporters, Billy?" he said. "They have told them that that fool Judge was going to trust little Billy B. to go to the industrial school all by himself, and that they were going to have the laugh on the Judge because they knew Billy better than the judge did. They say they know you'll never go, and they are saying what a fine joke it will be to have the reporters write a story tomorrow telling how the Judge trusted Billy, and Billy threw the Judge down, ditched his papers and ran away. But I believe in you, and I'm going to trust you. I am going to give you these, your commitment papers and your railroad ticket and we'll see whether you stay with me or stay with the police. I want these reporters to tell just what happens, so it'll be up to you, Billy, to go to Golden or skip."

As the Judge proceeded, Billy's head began to go up in the air. By and by he pushed the cold tears out of his eyes, and when the Judge ceased to speak, those eyes were blazing.

"Judge," he said, "you know John Handing, don't you?"

The Judge hesitated.

"You know, Judge; the kid th' fellers call Fatty Felix."

"Yes, yes," said the Judge.

"Well," said Billy, "he's my chum, Fatty is. Now here's my shine-box. You give that to Fatty, and you gimme them papers. I'll show 'em. You trust me, and I'll stay wit' ye, Judge, and we'll fool 'em, all right."

And off went Billy B., twelve years old, out of the court-room, down through the streets—the streets he loved—to the car; then over three railroads to the little town of Golden where, asking his way, he climbed the long, lonely hill road to the industrial school—just to show a doubting world that "it" works.

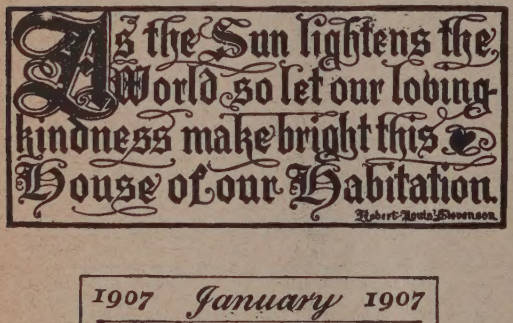
Was the world convinced? No. The grown-ups marveled, and even the boys sneered. The Judge "fixed" the boys. He heard that they called Billy B. a "chump" up at Golden, so he went up there, and he told the story in a speech which made Billy B.'s face shine like his old shine-box. That speech, repeated again and again, at Golden and in Denver and all over the State, has made it an honor to go alone to Golden; a test of pluck, loyalty, and self-control. And, on the other hand, to "ditch your papers and run," is a disgrace in Boyville now.—Lincoln Steffens, in McClure's Magazine.

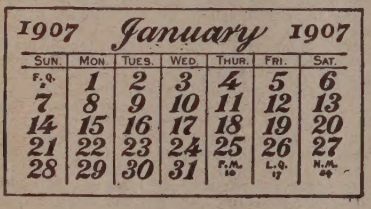
1907 CALENDAR WITH THE 12 MONTHS ON A PAD AND STEVENSON'S PRAYER IN TWO COLORS WITH 150 WORD DIRECTORY OF YOUR CHURCH.

Herewith you will find an illustration of a calendar—the calendar itself is 10 inches by 7 inches, four times as large as this, twice as high and twice as wide. You may send us a 150-word directory of your church services and this will be printed on 100 of these calendars on a good stiff card, with a hole for hanging, and shipped to you express paid for $4.50; 150 for $5.00; 250 for $6.50; 500 for $10.00; cash with order. This is a permanent advertisement for your church services, and at your local printers would cost you twice this. We will ship all orders received before Dec. 1, on Dec. 5. Orders received before Dec. 10 will be shipped Dec. 15, and all orders after Dec. 10 will be shipped day after received. It would not pay you to order less than 100. If your membership is less, give surplus to stores and non-church goers. We furnish large envelopes suitable for mailing calendars for 40c per 100.

If you wish picture of yourself or church included with directory, send photograph, and we will make cut or engraving for $1.50, returning it to you with calendars, for future use.

F. M. Barton, Caxton Bldg., Cleveland, Ohio.


As the Sun lightens the World so let our loving kindness make bright this House of our Habitation.
Robert Louis Stevenson.



"And as thy days so shall thy strength be." —Deut. 33:25
Painesville M. E. Church
ON THE PARK.
REV. M. J. SLUTZ, Pastor, 118 Park Place.
SABBATH SERVICES: Preaching 10-00 a. m. and 6-30 p. m. Sunday School 11-30 a. m. Epworth League, Junior 3 p. m., Senior 5-30 p. m.
PRAYER MEETING, Wednesday, 7-00 p. m.
How shall my feet The duties daily run Be office and in street.
Why should they drag On Sabbath day, Where I take my way My God to meet?
"A day in thy Courts is better than a thousand."

1907 CALENDARS.

Cut this out, You may not see it again.

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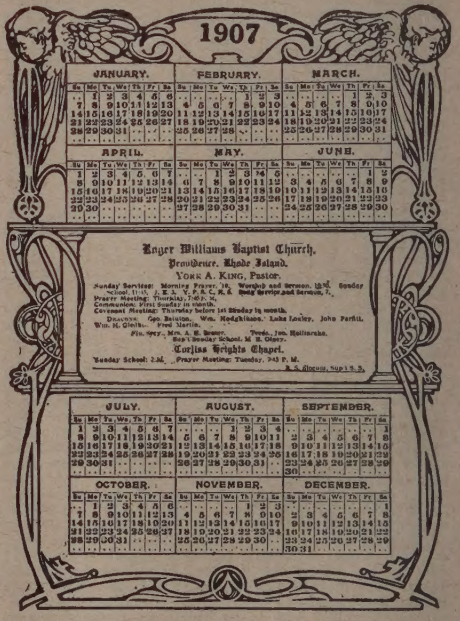

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In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for $9.00. During October we will send this Bible to you and you can pay $7.50 on receipt of same, or $2.00 cash and $2.00 per month for three months. Or you can return it if not satisfactory.

Sincerely,

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You will find your scripture lesson attracting more attention if you read it from the American Revised Pulpit Bible. (See sample of type below.) The book is as durably bound as any pulpit Bible made. It is English quarto, 9⅝ by 12⅛ inches and weighs twelve pounds.

It was made to sell at $12.50, but the remaining copies will be sold at $8.50 cash, express prepaid. Your money back if the Bible is not entirely satisfactory.

F. M. Barton, Publisher, Cleveland, O.

See sample of type herewith:

* Ch. 5. 20 in Heb.	*6 And Jehovah spake unto Moses, saying, 2 If any one sin, and com-	shall b and h